THE

CONSTITUTION

OF THE

REFORMED DUTCH CHURCH,

IN THE

UNITED STATES

OF

AMERICA.

NEW-YORK:

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PREFACE.

IN consequence of that liberty wherewith Christ hath made his people free, it becomes their duty as well as privilege, openly to confess and worship him according to the dictates of their own consciences. To perform this aright, and bear a proper testimony against the heresies and false opinions which have always disturbed the peace and corrupted the purity of the Church, it has been found necessary to explain with candour and boldness, the articles of faith and discipline, and accurately to distinguish between truth and error. Wherever such explanations constitute a bond of union wholly voluntary, and unattended with civil emoluments or penalties, they cannot be considered as an infringement upon the equal liberties of others, or as fixing boundaries and terms of communion, inimical to Christian Charity. The unerring word of God remaining the only standard of the Faith and Worship of his people, they can never incur the charge of presumption, in openly declaring, what to them appears to be the mind and will of their divine Lord and Master.

The Church is a Society, wholly distinct in its principles, laws and end, from any which men have ever instituted for civil purposes. It consists of all, in every age and place, who are chosen, effectually called, and united by faith to the Lord Jesus Christ. The different dispensations, either before, or since the coming of the Messiah, have made no essential change in the benefits of the everlasting Covenant; nor do the various denominations, or discriptions of particular Churches, under which, from many unavoidable circumstances of language, nation, or other causes of distinction, believers are classed, effect any schism in the body, or destroy the communion of saints.

At the reformation it was judged proper by all the Churches to ratify and publish their respective creeds and the adopted forms of their ecclesiastical governments. In America, since the late happy revolution, the Churches of different denominations have found it necessary to organize themselves, agreeably to the present state in which the good providence of God hath placed them, and have already published their several constitutions. The

reformed Dutch Church has been prevented by ſome particular circumſtances from accompliſhing this deſirable and important object, at an earlier period. She has now completed the tranſlations which were neceſſary, and preſents her conſtitution to the public.

To the Conſtitution of a Church appertain its DOCTRINES, *mode of* WORSHIP, *and* GOVERNMENT. *When theſe are known, its true and diſtinguiſhing character is ſufficiently aſcertained.*

The DOCTRINES *of the reformed Dutch Church are compriſed in the Articles of Faith, the Catechiſm and Compendium, and in her Canons.*

Her mode of WORSHIP *is expreſſed in the Liturgy, where forms of ſeveral prayers are given, without any idea, however, of reſtraining her members to any particular terms or fixed ſtandards for prayer. Firmly believing, that the gifts of the Holy Spirit for the edification of Zion in every age, are promiſed and beſtowed, the reformed Dutch Church judges it ſufficient to ſhew in a few ſpecimens the general tenor and manner in which public worſhip is performed, and leaves it to the piety and gifts of*

her miniſters to conduct the ordinary ſolemnities of the ſanctuary, in a manner they judge moſt acceptable to God, and moſt edifying to his people.

Her GOVERNMENT *and diſcipline are contained in the rules of Church Government, ratified in the laſt National Synod held at Dordrecht: theſe are illuſtrated in the Explanatory Articles, and applied to the circumſtances and local ſituation of the Church. As many of the articles in the rules are ſufficiently plain and applicable without any elucidation, ſuch only are mentioned in the Explanatory Articles which were judged moſt neceſſary to give a connected and juſt view of the government of the Church as now eſtabliſhed in America.*

An expreſſion which occurs in the 18*th. and* 36*th. Articles of faith, and which mentions the Anabaptiſts in harſh terms, will probably with ſome, eſpecially ſuch as are ignorant of the hiſtory of the ſixteenth century, appear unfriendly; and if applied to thoſe who are ſometimes diſtinguiſhed at this day by the ſame name, be conſidered as an aſſertion not founded in truth. To obviate every objection it will ſuffice to obſerve, that there were perſons at, and ſhortly after the reforma-*

tion who were called by that name, who held the erroneous and ſeditious ſentiments which in thoſe articles are rejected, and who by their fanaticiſm and extravagance rendered themſelves abhorred by all ſober and religious men. In publiſhing the articles of faith, the Church determined to abide by the words adopted in the Synod of Dordrecht, as moſt expreſſive of what ſhe believes to be truth; in conſequence of which, the terms alluded to, could not be avoided. But ſhe openly and candidly declares, that ſhe by no means thereby intended to refer to any denomination of Chriſtians at preſent known, and would be grieved at giving offence, or unneceſſarily hurting the feelings of any perſon.

Whatever relates to the immediate authority and interpoſition of the magiſtrate in the government of the Church, and which is introduced more or leſs, into all the national eſtabliſhments in Europe, is intirely omitted in the conſtitution now publiſhed. Whether the Church of Chriſt will not be more effectually patronized in a civil government where full freedom of conſcience and worſhip is equally protected and inſured to all men, and where truth is left to vindicate her own ſovereign authority and influence, than

where men in power promote their favorite denominations by temporal emoluments and partial diſcriminations, will now, in America, have a fair trial; and all who know and love the truth will rejoice in the proſpect which ſuch a happy ſituation affords for the triumph of the goſpel, and the reign of peace and love.

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THE CONFESSION OF FAITH

OF THE *REFORMED CHURCHES*, In the NETHERLANDS.

Reviſed in the NATIONAL SYNOD, laſt held at DORTRECHT, in the Years 1618 and 1619.

ARTICLE I.

That there is one only GOD:

WE all believe with the heart, and confeſs with the mouth, that there is one only and ſimple ſpiritual Being, which we call God; and that he is eternal, incomprehenſible, inviſible, immutable, infinite, Almighty, perfectly wiſe, juſt, good, and the overflowing Fountain of all good.

II.

By what means GOD is made known unto us.

We know him by two means: firſt, by the creation, preſervation and government of the univerſe;

which is before our eyes as a moſt elegant book, wherein all creatures great and ſmall are as ſo many characters leading us to contemplate *the inviſible things of GOD*, namely, *his eternal power and godhead*, as the apoſtle Paul ſaith, Rom. i, 20. All which things is ſufficient to convince men, and leave them without excuſe. Secondly he makes himſelf more clearly and fully known to us by his holy and divine word; that is to ſay, as far as is neceſſary for us to know in this life, to his glory and to our ſalvation.

III.

Of the written word of GOD.

We confeſs that this word of God, was not ſent nor delivered by the will of man, but that *holy men of GOD ſpake as they were moved by the Holy Ghoſt*, as the apoſtle Peter ſaith. And that afterwards God from a ſpecial care which he has for us and our ſalvation, commanded his ſervants the prophets and apoſtles, to commit his revealed *word to writing*, and he himſelf wrote with his own finger, the two tables of the law: Therefore we call ſuch writings holy and divine ſcriptures.

IV.

Canonical books of the holy Scriptures.

We believe that the holy ſcriptures are contained in two books, namely, the old and new teſtament. which are canonical, againſt which nothing can be

alledged. Theſe are thus named in the church of God. The books of the old teſtament are, the five books of Moſes, viz. Geneſis, Exodus, Liviticus, Numbers, Deuteronomy: the book of Joſhua, Judges, Ruth, two books of Samuel, and two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the firſt of Ezra, Nehemiah, Eſther, Job, the Pſalms of David, the three books of Solomon, namely, the Proverbs, Eccleſiaſtes, and the Song of Songs: the four great prophets, Iſaiah, Jeremiah, Ezekiel, and Daniel; and the twelve leſſer prophets namely, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, Malachi.

Thoſe of the new teſtament are the four evangeliſts viz. Matthew, Mark, Luke, and John; the acts of the apoſtles: The fourteen epiſtles of the apoſtle Paul, viz. one to the Romans, two to the Corinthians, one to the Gallatians, one to the Epheſians, one to the Phillippians, one to the Colloſſians, two to the Theſſalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; the ſeven epiſtles of the other apoſtles, namely, one of James, two of Peter, three of John, one of Jude; and the Revelation of the apoſtle John.

V.

From whence do the holy ſcriptures derive their dignity and authority,

We receive all theſe books and theſe only as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not ſo much becauſe the church receives and approves them as ſuch, but more eſpecially becauſe the Holy Ghoſt witneſſeth in our hearts, that they are from God, whereof they carry the evidence in themſelves; for the very blind are able to perceive that the things foretold in them are fulfilling.

VI.

The difference between the canonical and apocryphical books.

We diſtinguiſh thoſe ſacred books from the apocryphical viz. the third and fourth books of Eſdras, the books of Tobias, Judith, Wiſdom, Jeſus Syrach, Baruch, the appendix to the book of Eſther, the Song of the three Children in the furnace, the hiſtory of Suſannah, of Bell and the Dragon, the prayer of Manaſſes and the two books of the Maccabees; All which the church may read and take inſtruction from ſo far as they agree with the canonical books: But they are far from having ſuch power and efficacy, that we may from their teſtimony confirm any point,

of faith or of the Chriſtian religion; much leſs to detract from the authority of the other ſacred books.

VII.

The ſufficiency of the holy ſcriptures, to be the only rule of faith.

We believe that theſe holy ſcriptures, fully contain the will of GOD, and that whatſoever man ought to believe unto ſalvation, is ſufficiently taught therein. For ſince the whole manner of worſhip which God requires of us, is writ in them at large, it is unlawful for any one, tho' an apoſtle, to teach otherwiſe, than we are now taught in the holy ſcriptures: *Nay, though it was an angel from heaven,* as the apoſtle Paul ſaith. For ſince it is forbidden, *to add unto or take away any thing from the word of God,* it doth thereby evidently appear, that the doctrine thereof is moſt perfect and complete in all reſpects, neither may we compare any writings of men, tho' never ſo holy, with thoſe divine ſcriptures, nor ought we to compare cuſtom, or the great multitude, or antiquity, or ſucceſſion of times or perſons, or councils, decrees or ſtatutes, with the truth of God, for the truth is above all; for all men are of themſelves liars, and more vain than vanity itſelf: Therefore we reject with all our hearts, whatſoever doth not agree with this infallible rule, which the apoſtles have taught us ſaying, *try the ſpirits whether they be of GOD.* Likewiſe, *if there come any unto you and bring not this doctrine, receive him not into your houſe.*

VIII.

That GOD is one, in eſſence, yet neverthe-leſs diſtinguiſhed in three perſons.

According to this truth and the word of God, we believe in one only God, who is one ſingle eſſence, in which are three perſons, really, truly, and eternally diſtinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghoſt. The Father is the cauſe, origin and beginning of all things viſible and inviſible; the Son is the word, wiſdom, and image of the Father; the Holy Ghoſt is the eternal power and might, proceeding from the Father and the Son. Nevertheleſs God is not by this diſtinction divided into three; ſince the holy ſcriptures teach us that the Father and the Son and the Holy Ghoſt, hath each his perſonality, diſtinguiſhed by their properties; but in ſuch wiſe that theſe three perſons are but only one God. Hence then it is evident, that the Father is not the Son, nor the Son the Father, and likewiſe the Holy Ghoſt is neither the Father nor the Son. Nevertheleſs theſe perſons thus diſtinguiſhed are not divided, nor intermixed: For the Father hath not aſſumed the fleſh, nor hath the Holy Ghoſt, but the Son only. The Father hath never been without his Son, or without his Holy Ghoſt: For they are all three co-eternal and co-eſſential. There is neither firſt nor laſt, for they are all three, one, in truth, in power, in goodneſs, and in mercy.

IX.

The proof of the foregoing article of the Trinity of perſons in one GOD.

All this we know, as well from the teſtimonies of holy writ, as from *their* operations, and chiefly by thoſe we feel in ourſelves. The teſtimonies of the holy ſcriptures that teach us to believe this holy Trinity, are written in many places of the old teſtament, which are not ſo neceſſary to enumerate, as to chuſe them out with diſcretion and judgment. In Geneſis, Chap. i. 26, 27. God ſaith: *Let us make man in our own image, after our likeneſs, &c, So GOD created man in his own image, male and female created he them*: And Gen iii. 22. *behold the man is become as one of us.* From this ſaying, *let us make man in our image*, it appears that there are more perſons than one in the god-head: And when he ſaith, *GOD created*, he ſignifies the unity. It is true he doth not ſay how many perſons there are, but that which appears to us ſomewhat obſcure in the old teſtament, is very plain in the new. For when our Lord was baptiſed in Jordan, the voice of the Father was heard, ſaying, *this is my beloved Son*: The Son was ſeen in the water, and the Holy Ghoſt appeared in the ſhape of a dove. This form is alſo inſtituted by Chriſt in the baptiſm of all believers. Baptiſe all nations, in the name of the Father, and of the Son, and of the Holy Ghoſt. In the Goſpel of Luke, the angel Gabriel, thus addreſſed Mary the

mother of our Lord, *the Holy Ghoſt ſhall come upon thee and the power of the Higheſt ſhall overſhadow thee, therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of GOD:* Likewiſe *the grace of our Lord Jeſus Chriſt*, and the love of God, and the communion of the Holy Ghoſt, be with you. And there are three that bear record in heaven, the Father, the Word and the Holy Ghoſt and theſe three are one. In all which places we are fully taught, that there are three perſons in one only divine eſſence. And although this doctrine far ſurpaſſes all human underſtanding, nevertheleſs we now believe it by means of the word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven. Moreover we muſt obſerve the particular offices and operations of theſe three perſons towards us. The Father is called our creator by his power; the Son is our ſaviour and Redeemer by his blood; the Holy Ghoſt is our ſanctifier, by his dwelling in our hearts. This doctrine of the holy Trinity, hath always been defended and maintained by the true church, ſince the times of the apoſtles, to this very day, againſt the Jews, Mahometans, and ſome falſe Chriſtians and heretics, as Marcain, Manes Proxes, Sabellius, Samoſatenus, Arius, and ſuch like, who have been juſtly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apoſtles, of Nice, and of Athana-

ſius: Likewiſe that which conformable, thereunto, is agreed upon by the ancient fathers.

X.

That Jeſus Chriſt is true and eternal GOD.

We believe that Jeſus Chriſt, according to his divine nature is the only begotten Son of God, begotten from eternity, not made or created, (for then he ſhould be a creature) but co-eſſential and co-eternal with the Father, *the expreſs image of his perſon, and the brightneſs of his glory* equal unto him in all things. Who is the Son of God, not only from the time that he aſſumed our nature, but from all eternity, as theſe teſtimonies when compared together, teach us. Moſes ſaith, that *GOD created the world*; and John ſaith, that *all things were made by that Word*, which he calleth God: And the apoſtle ſaith, that *GOD made the Worlds by his Son.* Likewiſe, that *GOD created all things through Jeſus Chriſt.* Therefore it muſt needs follow, that he who is called God, the Word, the Son, and Jeſus Chriſt, did exiſt at that time when all things were created by him. Therefore the prophet Micah ſaith, *his goings forth have been from of old, from everlaſting.* And the apoſtle, *he hath neither beginning of days, nor end of life:* He therefore is that true, eternal, and almighty God, whom we invoke, worſhip, and ſerve.

XI.

That the Holy Ghoſt is true and eternal GOD.

We believe and confeſs alſo, that the Holy Ghoſt, from eternity proceeds from the Father and Son; and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third perſon of the holy Trinity; of one and the ſame eſſence, majeſty and glory with the Father, and the Son; and therefore, is the true and eternal God, as the holy ſcripture teaches us.

XII.

Of the Creation.

We believe, that the Father by the Word, that is by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it ſeemed good unto him, giving unto every creature its being, ſhape, form, and ſeveral offices to ſerve its Creator. That he doth alſo ſtill uphold and govern them by his eternal providence, and infinite power, for the ſervice of mankind, to the end that man may ſerve his God. He hath alſo created the angels good, to be his meſſengers, and to ſave his elect; ſome of whom are fallen from that excellency, in which God created them, into everlaſting perdition: and the others have by the grace of God remained ſtedfaſt and continued in their primitive ſtate. The devils and evil

ſpirits are ſo depraved, that they are enemies of God and every good thing, to the utmoſt of their power, as murderers watching to ruin the church, and every member thereof, and by their wicked ſtratagems to deſtroy, all; and are therefore by their own wickedneſs adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the exiſtence of ſpirits and angels: and alſo that of the Manichees, who aſſert that the devils have their origin of themſelves, and that they are wicked of their own nature, without having been corrupted.

XIII.

Of Divine Providence.

We believe that the ſame God, after he had created all things did not forſake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, ſo that nothing happens in this world without his appointment; nevertheleſs, God neither is the author of, nor can be charged with the ſins which are committed. For his power and goodneſs is ſo great and incomprehenſible, that he orders and executes his work in the moſt excellent and juſt manner, even then, when devils and wicked men act unjuſtly. And as to what he doth ſurpaſſing human underſtanding, we will not curiouſly enquire into farther than our capacity, will admit of: but with the greateſt humility and rever-

ence adore the righteous judgements of God which are hid from us, contenting ourſelves that we are diſciples of Chriſt, to learn only thoſe things which he has revealed to us in his word, without tranſgreſſing theſe limits. This doctrine affords us unſpeakable conſolation ſince we are taught thereby, that nothing can befal us by chance, but by the direction of our moſt gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures ſo under his power, that not a hair of our head (for they are all numbered) nor a ſparrow can fall to the ground without the will of our Father, in whom we do entirely truſt; being perſuaded that he ſo reſtrains the devil and all our enemies, that without his will and permiſſion, they cannot hurt us. And therefore we reject that damnable error of the Epicurians who ſay that God regards nothing but leaves all things to chance.

XIV.

Of the creation, and fall of man, and his incapacity to perform what is truly good.

We believe that God created man out of the duſt of the earth, and made and formed him after his own image and likeneſs, good, righteous, and holy, capable in all things to will, agreeable to the will of God. But being in honour, he underſtood it not, neither knew his excellency, but wilfully ſubjected himſelf to ſin, and conſequently to death,

and the curſe, giving ear to the words of the devil. For the commandment of life which he had received, he tranſgreſſed; and by ſin ſeperated himſelf from God, who was his true life, having corrupted his whole nature; whereby he made himſelf liable to corporal and ſpiritual death. And being thus become wicked, perverſe, and corrupt in all his ways, he hath loſt all his excellent gifts, which he had received from God, and only retained a few remains thereof, which however are ſufficient to leave man without excuſe; for all the light which is in us is changed into darkneſs, as the ſcriptures teach us, ſaying: *the light ſhineth in darkneſs, aud the darkneſs comprehended it not*: Where St. John calleth men darkneſs. Therefore we reject all what is taught repugnant to this, concerning the free will of man, ſince man is but a ſlave to ſin; and has nothing of himſelf, unleſs it is given him from heaven. For who may preſume to boaſt, that he of himſelf can do any good, ſince Chriſt ſaith, *no man can come to me, except the Father which hath ſent me, draw him?* Who will glory in his own will, who underſtands that to be carnally minded is enmity againſt God? Who can ſpeak of his knowledge, ſince *the natural man receiveth not the things of the Spirit of* God? In ſhort who dare ſuggeſt any thought, ſince he knows that we are not ſufficient of ourſelves to think any thing as of ourſelves, but that our ſufficiency is of God? And therefore what the apoſtle

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ſaith ought juſtly to be held ſure and firm, that God worketh in us both to will and to do of his good pleaſure. For there is no will nor underſtanding, conformable to the divine will and underſtanding, but what Chriſt hath wrought in man. Which he teaches us, when he ſaith without me ye can do nothing.

XV.

Of Original Sin.

We believe that thro' the diſobedience of Adam, original ſin is extended to all mankind; which is a corruption of the whole nature, and an hereditary diſeaſe, wherewith infants themſelves are infected even in their mothers womb, and which produceth in man all ſorts of ſin, being in him as a root thereof; and therefore is ſo vile and abominable in the ſight of God, that it is ſufficient to condemn all mankind. Nor is it by any means aboliſhed or done away by baptiſm; ſince ſin always iſſues forth from this woeful ſource, as water from a fountain; notwithſtanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they ſhould reſt ſecurely in ſin, but that a ſenſe of this corruption ſhould make believers often to ſigh, deſiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who aſſert that ſin proceeds only from imitation.

XVI.

Of eternal Election.

We believe, that all the poſterity of Adam, being thus fallen, into perdition and ruin, by the ſin of our firſt parents, that God then did manifeſt himſelf ſuch as he is; that is to ſay merciful and juſt. *Merciful,* ſince he delivers and preſerves from this perdition all whom he in his eternal and unchangeable council of mere goodneſs hath elected in Chriſt Jeſus our Lord, without any reſpect to their works. *Juſt* in leaving others; in the fall and perdition wherein they have involved themſelves.

XVII.

Of the recovery of fallen Man.

We believe that our moſt gracious God in his admirable wiſdom and goodneſs, ſeeing that man had thus thrown himſelf into temporal and ſpiritual death and made himſelf wholly miſerable was pleaſed to ſeek and comfort him when he trembling fled from his preſence, promiſing him that he would give his Son, who ſhould *be made of a woman to bruiſe the head of the ſerpent* and make him happy.

XVIII.

Of the Incarnation of Jeſus Chriſt.

We confeſs therefore that God did fulfil the promiſe which he made to the fathers, by the mouth of

his holy prophets, when he ſent into the world, at the time appointed by him, his own, only begotten and eternal Son. *Who took upon him the form of a ſervant and became like unto man*, really aſſuming the true human nature, with all its infirmities, ſin excepted, being conceived in the womb of the bleſſed Virgin Mary, by the power of the Holy Ghoſt, without the means of man. And did not only aſſume human nature as to the body, but alſo a true human ſoul, that he might be a real man. For ſince the ſoul was loſt as well as the body, it was neceſſary that he ſhould take both upon him to ſave both. Therefore we confeſs (in oppoſition to the hereſy of the anabaptiſts, who deny that Chriſt aſſumed human fleſh of his mother) that Chriſt is become a partaker of the fleſh and blood of the children: that he is a fruit of the loins of David after the fleſh; made of the ſeed of David according to the fleſh, a fruit of the womb of the Virgin Mary: made of a woman; a branch of David; a ſhoot of the root of Jeſſe; ſprung from the tribe of Judah; deſcended from the Jews according to the fleſh; of the ſeed of Abraham, ſince he took upon him the ſeed of Abraham, *and became like unto his brethren in all things, ſin excepted*; ſo that in truth he is our Immanuel, that is to ſay God with us.

XIX.

Of the union and diſtinction of the two natures in the perſon of Chriſt.

We believe that by this conception, the perſon of the Son, is inſeperably united and connected with the human nature. So that there are not two Sons of God, nor two perſons, but two natures united in one ſingle perſon, yet each nature retains its own diſtinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: alſo hath the human nature not loſt its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And tho' he hath by his reſurrection given immortality to the ſame, nevertheleſs he hath not changed the reality of his human nature: for as much as our ſalvation and reſurrection alſo depend on the reality of his body. But theſe two natures are ſo cloſely united in one perſon, that they were not ſeperated even by his death. Therefore that which he when dying commended into the hands of his Father, was a real human ſpirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he laid in the grave: and the godhead did not ceaſe to be in him, any more than it did when he was an infant, tho' it did not ſo clearly manifeſt itſelf for awhile. Wherefore we confeſs

that he is very GOD; and very man: Very God by his power, to conquer death; and very man that he might die for us according to the infirmity of his fleſh.

XX.

That GOD hath manifeſted his righteouſneſs and mercy in Chriſt.

We believe that God, who is perfectly merciful and juſt, ſent his Son to aſſume that nature, in which the diſobedience was committed, to make ſatisfaction in the ſame, and to bear the puniſhment of ſin by his moſt bitter paſſion and death. God therefore manifeſted his juſtice againſt his Son, when he laid our iniquities upon him and poured forth his mercy and goodneſs on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raiſing him for our juſtification, that through him we might obtain immortality and life eternal.

XXI.

Of the ſatisfaction of Chriſt our only High Prieſt for us.

We believe that Jeſus Chriſt is ordained with an oath to be an everlaſting High Prieſt, after the order of Milchiſedec. Who hath preſented himſelf in our behalf before his Father, to appeaſe his wrath by his full ſatisfaction, offering himſelf on the tree

of the croſs, and pouring out his precious blood to purge away our ſins: as the prophets had foretold. For it is written, he was wounded for our tranſgreſſions, he was bruiſed for iniquities: The chaſtiſement of our peace was upon him, and with his ſtripes we are healed: He was brought as a lamb to the ſlaughter, and numbered with the tranſgreſſors: And condemned by Pontius Pilate as a malefactor, though he had firſt declared him innocent. Therefore he reſtored that which he took not away, and ſuffered, the juſt for the unjuſt, as well in his body as ſoul, feeling the terrible puniſhments which our ſins had merited, inſomuch that his ſweat became like unto drops of blood falling on the ground. He called out, my God! my God! why haſt thou forſaken me? And hath ſuffered all this for the remiſſion of our ſins. Wherefore we juſtly ſay with the apoſtle Paul, that we know nothing but Jeſus Chriſt, and him crucified, we count all things but loſs and dung for the excellency of the knowledge of Chriſt Jeſus our Lord; in whoſe wounds we find all manner of conſolation. Neither is it neceſſary to ſeek or invent any other means of being reconciled to God, than this only ſacrifice once offered, by which believers are made perfect forever. This is alſo the reaſon why he was called by the angel of God, Jeſus, that is to ſay, Saviour, becauſe he ſhould ſave his people from their ſins.

XXII.

Of our juſtification through faith in Jeſus Chriſt.

We believe that to attain the true knowledge of this great myſtery, the Holy Ghoſt kindleth in our hearts an upright faith which embraces Jeſus Chriſt, with all his merits appropriates him and ſeeks nothing more beſides him. For it muſt needs follow, either that all things which are requiſite to our ſalvation are not in Jeſus Chriſt, or if all things are in him, that then thoſe who poſſeſs Jeſus Chriſt through faith, have complete ſalvation in him. Therefore ſhould any aſſert, that Chriſt is not ſufficient, but that ſomething more is required beſides him, would be too groſs a blaſphemy: For hence it would follow, that Chriſt was but half a Saviour. Therefore we juſtly ſay with Paul, that we are juſtified by faith alone, or by faith without works. However to ſpeak more clearly, we do not mean, that faith itſelf juſtifies us, for it is only an inſtrument with which we embrace Chriſt our righteouſneſs: But Jeſus Chriſt imputing to us all his merits, and ſo many holy works which he hath done for us, and in our ſtead, is our righteouſneſs. And faith is an inſtrument that keeps us in communion with him in all his benefits, which when become ours, are more than ſufficient to acquit us of our ſins.

XXIII.

That our juſtification conſiſts in the forgiveneſs of ſin, and the imputation of Chriſt's obedience.

We believe that our ſalvation conſiſts, in the remiſſion of our ſins for Jeſus Chriſt's ſake, and that therein our righteouſneſs before God is implied; As David and Paul teach us, declaring this to be the happineſs of man, that God imputes righteouſneſs to him without works. And the ſame apoſtle ſaith, that we are juſtified freely, by his grace through the redemption which is in Jeſus Chriſt. And therefore we always hold faſt this foundation, aſcribing all the glory to God, humbling ourſelves before him, and acknowledging ourſelves to be ſuch as we really are, without preſuming to truſt in any thing in ourſelves, or in any merit of ours, relying and reſting upon the obedience of Chriſt crucified alone, which becomes ours, when we believe in him: this is ſufficient to cover all our iniquities, and to give us confidence in approaching to God; freeing the conſcience of fear, terror and dread, without following the example of our firſt father Adam, who trembling, attempting to cover himſelf with fig-leaves. And verily if we ſhould appear before God, relying on ourſelves or on any other creature, though never ſo little, we ſhould alas! be conſumed. And therefore every one muſt pray with David; O Lord enter not into judgement with thy ſervant: For in thy ſight ſhall no man living be juſtified.

XXIV.

Of Man's ſanctification and good works.

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghoſt, doth regenerate and make him a new man, cauſing him to live a new life, and freeing him from the bondage of ſin. Therefore it is ſo far from being true, that this juſtifying faith makes men remiſs in a pious and holy life, that on the contrary without it they would never do any thing out of love to God, but only out of ſelf love or fear of damnation. Therefore it is impoſſible that this holy faith can be unfruitful in man, for we do not ſpeak of a vain faith, but of ſuch a faith which is called in ſcripture a faith that worketh by love, which excites man to the practice of thoſe works, which God has commanded in his word. Which works as they proceed from the good root of faith, are good and acceptable in the ſight of God, for as much as they are all ſanctified by his grace: Howbeit they are of no account towards our juſtification. For it is by faith in Chriſt that we are juſtified, even before we do good works: otherwiſe they could not be good works, any more than the fruit of a tree can be good, before the tree itſelf is good. Therefore we do good works but not to merit by them (for what can we merit) nay, we are beholden to God for the good works we do,

and not he to us: Since it is he that worketh in us both to will and to do of his good pleaſure. Let us therefore attend to what is written, when ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants; we have done that which was our duty to do. In the mean time we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover though we do good works, we do not found our ſalvation upon them, for we can do no work but what is polluted by our fleſh, and alſo puniſhable: and although we could perform ſuch works, ſtill the remembrance of one ſin is ſufficient to make God reject them. Thus then we ſhould always be in doubt, toſſed to and fro without any certainty, and our poor conſciences be continually vexed if they relied not on the merits of the ſufferings and death of our Saviour.

XXV.

Of the aboliſhing the ceremonial Law.

We believe that the ceremonies and figures of the law ceaſed at the coming of Chriſt, and that all the ſhadows are accompliſhed: ſo that the uſe of them muſt be aboliſhed amongſt Chriſtians, yet the truth and ſubſtance of them remains with us in Jeſus Chriſt, in whom thy have their completion. In the mean time we ſtill uſe the teſtimonies taken out of the law and the prophets to confirm us in the

doctrine of the goſpel, and to regulate our life in all honeſty, to the glory of God according to his will.

XXVI.

Of Chriſt's Interceſſion.

We believe that we have no acceſs unto God, than alone through the only Mediator and Advocate Jeſus Chriſt, the righteous, who therefore became man, having united in one perſon the divine and human natures, that we men might have acceſs to the divine Majeſty, which acceſs would otherwiſe be barred againſt us. But this Mediator whom the Father hath appointed between him and us, ought in no wiſe to affright us by his majeſty or cauſe us to ſeek another according to our fancy. For there is no creature either in heaven or on earth who loveth us more than Jeſus Chriſt; who though he was in the form of GOD, yet made himſelf of no reputation, and took upon him the form of a man, and of a ſervant for us, and was made like unto his brethren in all things. If then we ſhould ſeek for another Mediator, who would be well affected towards us, whom could we find who loved us more than he who laid down his life for us, even when we were his enemies? And if we ſeek for one who hath power and majeſty, who is there, that has ſo much of both as he, who ſits at the right hand of his Father, and who hath all power in heaven and on earth? And who will ſooner be heard than the own well beloved Son of God? Therefore it was

only through diſſidence, that this practice of diſhonouring inſtead of honouring the ſaints was introduced, doing that which they never have done nor required, but have on the contrary ſtedfaſtly rejected it according to their bounden duty, as appears by their writing. Neither muſt we plead here our unworthineſs; for the meaning is not that we ſhould offer our prayers to God on account of our own worthineſs, but only on account of the excellency and worthineſs of our Lord Jeſus Chriſt, was righteouſneſs is become ours by faith. Therefore the apoſtle to remove this fooliſh fear or rather miſtruſt from us, juſtly faith, that Jeſus Chriſt, whoſe made like unto his brethren in all things, that he might be a merciful and faithful High Prieſt, to make reconcilation for the ſins of the people. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted; and further to encourage us, he adds ſeeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High Prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The ſame apoſtle ſaith, that we have boldneſs, to enter into the holieſt, by the blood of Jeſus; let us draw near (ſaith he) with a true heart in full aſſurance of faith, &c. Like-

wiſe, Chriſt hath an uncheangeable prieſthood, wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. What more can be required? Since Chriſt himſelf ſaith, I am the way, and the truth, and the life, no man cometh unto the Father but by me. To what purpoſe ſhould we then ſeek another Advocate, ſince it hath pleaſed God, to give us his own Son as an Advocate? Let us not forſake him to take another, or rather to ſeek after another, without ever being able to find him: For God well knew, when he gave him to us, that we were ſinners. Therefore according to the command of Chriſt, we call upon the heavenly Father through Jeſus Chriſt our only Mediator, as we are taught in the Lord's prayer; being aſſured that whatever we aſk of the Father in his name, will be granted us.

XXVII.

Of the Catholic Chriſtian Church.

We believe and profeſs, one catholic or univerſal church, which is an holy congregation, of true Chriſtian believers, who all expecting their ſalvation in Jeſus Chriſt, being waſhed by his blood, ſanctified and ſealed by the Holy Ghoſt. This church h th been from the beginning of the world, and will be to the end thereof; which is evident from this, that Chriſt is an eternal King, which

without ſubjects cannot be: And this holy church si preſerved or ſupported by God, againſt the rage of the whole world; though ſhe ſometimes (for a while) appears very ſmall, and in the eyes of men, to be reduced to nothing: As during the perilous reign of Ahab, the Lord reſerved unto him ſeven thouſand men, who had not bowed their knees to Baal. Furthermore his holy church is not confined, bound or limited to a certain place, or to certain perſons, but is ſpread and diſperſed over the whole world, and yet is joined and united with heart and will, by the power of faith in one and the ſame ſpirit.

XXVIII.

That every one is bonud to join himſelf to the true church.

We believe, ſince this holy congregation is an aſſembly of thoſe who are ſaved, and that out of it there is no ſalvation, that no perſon of whatſoever ſtate or condition he may be, ought to withdraw himſelf, to live in a ſeparate ſtate from it; but that all men are in duty bound to join and unite themſelves with it, maintaining the unity of the church, ſubmitting themſelves to the doctrine and diſcipline thereof, bowing their necks under the yoke of Jeſus Chriſt, and as mutual members of the ſame body, ſerving to the edification of the brethren according to the talents God has given them. And that this may be the more effectually obſerved, it is the duty of

all believers, according to the word of God, to ſeparate themſelves from all thoſe who do not belong to the church, and to join themſelves to this congregation, whereſoever God hath eſtabliſhed it, even though the magiſtrates and the edicts of princes were againſt it, yea though they ſhould ſuffer death or any other corporal puniſhment. Therefore all thoſe who ſeparate themſelves from the ſame, or do not join themſelves to it, act contrary to the ordinance of God.

XXIX.

Of the marks of the true church, and wherein ſhe differs from the falſe church.

We believe, that we ought diligently and circumſpectly to diſcern from the word of God, which is the true church, ſince all ſects which are in the world aſſume to themſelves, the name of the church. But we ſpeak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: But we ſay that the body and communion of the true church muſt be diſtinguiſhed from all ſects who call themſelves the church. The marks by which the true church is known are theſe: If the pure doctrine of the goſpel is preached therein. If ſhe maintains the pure adminiſtration of the ſacrament as inſtituted by Chriſt: If church diſcipline is exerciſed in puniſhing of ſin: In ſhort if all things are managed accord-

ing to the pure word of God, all things contrary thereto rejected; and Jeſus Chriſt acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to ſeparate himſelf. With reſpect to thoſe who are members of the church, they may be known by the marks of Chriſtians, namely, by faith; and when they have received Jeſus Chriſt the only Saviour, avoid ſin, follow after righteouſneſs, love the true God and their neighbour, neither turn aſide to the right or left, and crucify the fleſh with the works thereof. But this is not to be underſtood, as if there did not remain in them great infirmities; but they fight againſt them through the ſpirit, all the days of their life, continually taking their refuge to the blood, death, paſſion and obedience of our Lord Jeſus Chriſt, in whom they have remiſſion of ſins, through faith in him. As for the falſe church, ſhe aſcribes more power and authority to herſelf and her ordinances, than to the word of God, and will not ſubmit herſelf to the yoke of Chriſt: Neither does ſhe adminiſter the ſacraments as appointed by Chriſt in his word, but adds to, and takes from them as ſhe thinks proper; ſhe relieth more upon men than upon Chriſt; and perſecutes thoſe who live holily according to the word of God, and rebuke her for her errors, covetouſneſs and idolatry. Theſe two churches are eaſily known and diſtinguiſhed, from each other.

XXX.

Concerning the government of, and offices in the church.

We believe, that this true church muſt be governed by that ſpiritual policy, which our Lord hath taught us in his word; namely, that there muſt be miniſters or paſtors to preach the word of God, and to adminiſter the ſacraments, alſo elders and deacons, who, together with the paſtors, form the council of the church: That by theſe means the true religion may be preſerved, and the true doctrine every where propagated, likewiſe tranſgreſſors puniſhed and reſtrained by ſpiritual means; alſo that the poor and diſtreſſed may be relieved and comforted, according to their neceſſities. By theſe means every thing will be carried on in the church with good order and decency, when faithful men are choſen, according to the rule preſcribed by St. Paul in his epiſtle to Timothy.

XXXI.

Of the miniſters, elders, and deacons.

We believe that the miniſters of God's word, and the elders and deacons, ought to be choſen to their reſpective offices by a lawful election of the church, with calling upon the name of the Lord, and in that order which the word of God teacheth. Therefore every one muſt take heed, not to intrude himſelf by indecent means, but is bound to wait till it ſhall

pleaſe God to call him ; that he may have teſtimony of his calling, and be certain and aſſured that it is of the Lord. As for the miniſters of God's word, they have equally the ſame power and anthority wherefoever they are, as they are all miniſters of Chriſt, the only univerſal Biſhop, and the only head of the church. Moreover that this holy ordinance of God may not be violated or ſlighted, we ſay that every one ought to eſteem the miniſters of God's word, and the elders of the church, very highly for their work's ſake, and be at peace with them, without murmuring, ſtrife or contention, as much as poſſible.

XXXII.

Of the order and diſcipline of the church.

In the mean time we believe, though it is uſeful and beneficial, that thoſe who are rulers of the church inſtitute and eſtabliſh certain ordinances among themſelves for maintaining the body of the church ; yet that they ought ſtudiouſly to take care, that they do not depart from thoſe things, which Chriſt our only maſter hath inſtituted. And therefore, we reject all human inventions, and all laws which man would introduce in the worſhip of God, thereby to bind and compel the conſcience in any manner whatever. Therefore we admit only that, of which tends to nouriſh and preſerve concord, and unity, and to keep all men in obedience to God. For this purpoſe, excommunication or church diſcipline

is requiſite, with the ſeveral circumſtances belonging to it, according to the word of God.

XXXIII.

Of the ſacraments.

We believe, that our gracious God, on account of our weakneſs and infirmities, hath ordained the ſacraments for us, thereby to ſeal unto us his promiſes, and to be pledges of the good will and grace of God towards us, and alſo to nouriſh and ſtrengthen our faith; which he hath joined to the word of the goſpel, the better to preſent to our ſenſes, both that which he ſignifies to us by his word, and that which he works inwardly in our hearts, thereby aſſuring and confirming in us the ſalvation which he imparts to us. For they are viſible ſigns and ſeals of an inward and inviſible thing, by means whereof, God worketh in us by the power of the Holy Ghoſt. Therefore the ſigns are not in vain or inſignificant, ſo as to deceive us. For Jeſus Chriſt is the true object preſented by them, without whom they would be of no moment. Moreover we are ſatisfied with the number of ſacraments which Chriſt our Lord hath inſtituted, which are two only, namely, the ſacrament of baptiſm and the holy ſupper of our Lord Jeſus Chriſt.

XXXIV.

Of holy baptiſm.

We believe and confeſs that Jeſus Chriſt, who is the end of the law, hath made an end, by the ſhedding of his blood, of all other ſheddings of blood, which men could or would make as a propitiation or ſatisfaction for ſin: And that he having abo'iſhed circumciſion, which was done with blood, hath inſtituted the ſacrament of baptiſm inſtead thereof; by which we are received into the church of God, and ſeparated from all other people and ſtrange religions, that we may wholly belong to him whoſe enſign and banner we bear; And ſerves as a teſtimony unto us, that he will for ever be our gracions God and Father. Therefore he has commanded all thoſe who are his, to be baptiſed with pure water, in the name of the Father, and of the Son, and of the Holy Ghoſt: Thereby ſignifying to us, that as water waſheth away the filth of the body, when poured upon it, and is ſeen on the body of the baptiſed, when ſprinkled upon him; ſo doth the blood of Chriſt, by the power of the Holy Ghoſt, internally ſprinkle the ſoul, and cleanſe it of its ſin, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water, but by the ſprinkling of the precious blood of the Son of God; who is our Red ſea, through which we muſt paſs, to eſcape the tyranny of Pharaoh, that is, the devil, and to enter into the ſpiritual land of Canaan, Therefore

the miniſters, on their part, adminiſter the ſacrament, and that which is viſible, but our Lord giveth that which is ſignified by the ſacrament, namely, the gifts and inviſible grace, waſhing, cleanſing and purging our ſouls of all filth and unrighteouſneſs; renewing our hearts, and filling them with all comfort; giving unto us a true aſſurance of his fatherly goodneſs, putting on us the new man, and putting off the old man with all his deeds: Therefore we believe, that every man who is earneſtly ſtudious of obtaining life eternal, ought to be but once baptiſed with this only baptiſm, without ever repeating the ſame: ſince we cannot be born twice. Neither doth this baptiſm only avail us at the time when the water is poured upon us, and received by us, but alſo through the whole courſe of our life; therefore we deteſt the error of the anabaptiſts, who are not content with the one only baptiſm they have once received, and moreover condemn the baptiſm of the infants of believers, whom we believe ought to be baptiſed and ſealed with the ſign of the covenant, as the children in Iſrael formerly were circumciſed, upon the ſame promiſes which are made unto our children. And indeed Chriſt ſhed his blood no leſs for the waſhing of the children of the faithful than for adult perſons; and therefore they ought to receive the ſign and ſacrament of that which Chriſt hath done for them; and as the Lord commanded in the law, that they ſhould be made partakers of

the ſacrament of Chriſt's ſufferings and death, ſhortly after they were born, by offering for them a lamb, which was a ſacrament of Jeſus Chriſt. Moreover what circumciſion was to the Jews, that baptiſm is to our children. And for this reaſon Paul calls baptiſm the circumciſion of Chriſt.

XXXV.

Of the holy ſupper of our Lord Jeſus Chriſt.

We believe and confeſs that our Saviour Jeſus Chriſt did ordain and inſtitute, the ſacrament of the holy ſupper, to nouriſh and ſupport thoſe whom he hath already regenerated and incorporated into his family, which is his church. Now thoſe who are regenerated, have in them a two-fold life, the one corporal, and temporal, which they have from the firſt birth, and is common to all men: The other ſpiritual and heavenly, which is given them in their ſecond birth, which is effected by the word of the goſpel, in the communion of the body of Chriſt; and this life is not common, but is peculiar to God's elect. In like manner God hath given unto us, for the ſupport of the bodily and earthly life, earthly and common bread, which is ſubſervient thereto, and is common to all men, even as life itſelf. But for the ſupport of the ſpiritual and heavenly life, which believers have, he hath ſent a living bread which deſcended from heaven, namely Jeſus Chriſt, who nouriſhes and ſtrengthens the ſpiritual life of belie-

vers, when they eat him, that is to ſay, when they apply and receive him by faith in the ſpirit. Chriſt that he might repreſent unto us this ſpiritual and heavenly bread, hath inſtituted an earthly and viſible bread, as a ſacrament of his body, and wine as a ſacrament of his blood, to teſtify by them unto us, that as certainly as we receive and hold this ſacrament in our hands, and eat and drink the ſame with our mouths, by which our life is afterwards nouriſhed; that we alſo do as certainly receive by faith (which is the hand and mouth of our ſoul) the true body and blood of Chriſt our only Saviour in our ſouls, for the ſupport of our ſpiritual life. Now as it is certain and beyond all doubt, that Jeſus Chriſt hath not enjoined to us the uſe of his ſacraments in vain, ſo he works in us, all what he repreſents to us by theſe holy ſigns, though the manner ſurpaſſes our underſtanding, and cannot be comprehended by us, as the operations of the Holy Ghoſt are hidden and incomprehenſible. In the mean time we err not when we ſay, that that, which is eat and drank by us is the proper and natural body, and the proper blood of Chriſt. But the manner of our partaking of the ſame, is not by the mouth but by the ſpirit through faith. Thus then, though Chriſt alway ſits at the right hand of his Father in the heavens, yet therefore doth he not ceaſe to make us partakers of himſelf by faith. This feaſt is a ſpiritual table, at which Chriſt communicates himſelf with all his benefits to us, and gives us there to enjoy both himſelf, and the merits of his ſufferings

and death, nouriſhing, ſtrengthening and comforting our poor comfortleſs ſouls, by the eating of his fleſh, quickening and refreſhing them by the drinking of his blood, Further though the ſacraments are connected with the thing ſignified, neverthcleſs both are not received by all men: The ungodly indeed receives the ſacrament to his condemnation, but he doth not receive the truth of the ſacrament: As Judas and Simon the ſorcerer both indeed received the ſacrament, but not Chriſt, who was ſignified by it, of whom believers only were made partakers. Laſtly, we receive this holy ſacrament in the aſſembly of the people of God, with humility and reverence, keeping upamongſt us a holy remembrance of the death of Chriſt our Saviour, with thankſgiving: Making there confeſſion of our faith, and of the Chriſtian religion. Therefore no one ought to come to this table, without having previouſly rightly examined himſelf; leſt eating of this bread and drinking of this cup, he eat and drink his own damnation. In a word, we are excited by the uſe of this holy ſacrament, to a fervent love towards God, and our neighbour. Therefore we reject all mixtures and damnable inventions, which men have added unto, and blended with the ſacraments, as profanations of them: And affirm that we ought to reſt ſatisfied with the ordinance which Chriſt and his apoſtles have taught us, and that we muſt ſpeak of them in the ſame manner as they have ſpoke.

XXXVI.

Of Magiſtrates.

We believe that our gracious God, becauſe of the depravity of mankind, hath appointed kings, princes, and magiſtrates, willing that the world ſhould be governed by certain laws and polices; to the end that the diſſoluteneſs of men might be reſtrained, and all things carried on among men with good order and decency. For this purpoſe he hath inveſted the magiſtracy with the ſword, for the puniſhment of evil doers, and for the protection of them that do well. And their office is, not only to have regard unto, and watch for the welfare of the civil ſtate, but alſo to protect the holy church ſervice, and to prevent and extirpate all idolatry and falſe worſhip, to deſtroy the kingdom of antichriſt, to promote the kingdom of Jeſus Chriſt, and to take care, that the word of the goſpel be preached every where, that God may be honoured and worſhipped by every one, as he commands in his word. Moreover it is the bounden duty of every one, of what ſtate, quality or condition ſoever he may be, to ſubject himſelf to the magiſtrates, to pay tribute, to ſhew due honor and reſpect to them, and to obey them in all thihgs which are not repugnant to the word of God; to pray for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godlineſs and ho-

neſty. Wherefore we deteſt the anabaptiſts and other ſeditious people, and in general all thoſe who reject the higher powers and magiſtrates, and would ſubvert juſtice, introducing a communion of goods, and confound that decency and good order which God hath eſtabliſhed among men.

XXXVII.

Of the juſt judgement.

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jeſus Chriſt will come from heaven, corporally and viſibly, as he aſcended, with great glory and majeſty, to declare himſelf judge of the quick and the dead; burning this old world with fire and flame, to cleanſe it. And then all men will perſonally appear before this great Judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being ſummoned by the voice of the archangel, and by the ſound of the trumpet of God. For all the dead ſhall be raiſed out of the earth, and their ſouls joined and united with their proper bodies, in which they formerlylived. As for thoſe who ſhall then be living, they ſhall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is ſay the conſciences) ſhall be opened, and

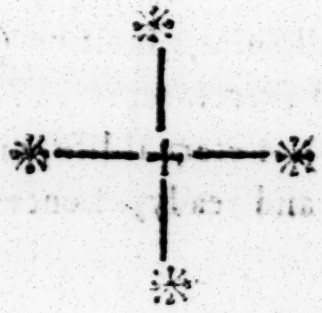
the dead judged accordingly to what they ſhall have done in this world, whether it be good or evil. Nay men ſhall give an account of every idle word they have ſpoken, which the world only counts amuſement and jeſt: And then the ſecrets and hypocriſy of men ſhall be diſcloſed and laid open before all. And therefore the conſideration of this judgment is juſtly terrible and dreadful to the wicked and ungodly, but moſt deſirable and comfortable to the righteous and elect; becauſe then their full deliverance ſhall be perfected, and there they ſhall receive the fruits of their labour and trouble which they have borne. Their innocence ſhall be known to all, and they ſhall ſee the terrible vengeance which God ſhall execute on the wicked, who moſt cruelly perſecuted, oppreſſed and tormented them in this world; and who ſhall be convicted by the teſtimony of their own conſciences, and become immortal, but for this purpoſe to be tormented in that everlaſting fire, which is prepared for the devil and his angels. But on the contrary the faithful and elect ſhall be crowned with glory and honor; and the Son of God will confeſs their names before God his Father, and his elect angels; all tears ſhall be wiped from their eyes, and their cauſe which is now condemned by many judges and magiſtrates, as heretical and impious, will then be known to be the cauſe of the Son of God. And for a gracious reward

the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.

Even so come Lord Jesus.

Rev. xxii, 20.

End of the Confession of Faith.



THE

HEIDELBERGH CATECHISM.

I. LORD's DAY.

Q 1. WHAT *is thy only comfort in live and death?*

A. That I with (*a*) body and ſoul, both in life and death (*b*) am not my own, but belong (*c*) unto my faithful Saviour Jeſus Chriſt, who with his precious (*d*) blood hath fully (*e*) ſatisfied for all my ſins, and delivered (*f*) me from all the power of the devil; and ſo preſerves me, (*g*) that without the will of my heavenly Father, not a hair (*h*) can fall from my head; yea that all things muſt be (*i*) ſubſervient to my ſalvation, and therefore, by his Holy Spirit, he alſo aſſures me (*k*) of eternal life, and makes (*l*) me ſincerely willing and ready, henceforth, to live unto him.

a 1 Cor. vi, 19, 20. *b* Rom. xiv, 7, 8, 9. *c* 1 Cor. iii, 23. *d* 1 Pet. 1, 18, 19. *e* 1 John i, 7. *f* 1 John iii, 8. Heb. ii, 14, 15. *g* John vi, 39, and x, 28 29. *h* Luke xxi, 18. Mat. x, 30. *i* Rom. viii, 28. *k* 2 Cor. i, 22. and v, 5. *l* Rom. viii, 14, and vii, 22.

Q. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?*

A. Three: (*m*) The first, how great (*n*) my sins and miseries are: The second, how I may be delivered (*o*) from all my sins and miseries: The third, how I shall express my gratitude (*p*) to God for such deliverance.

m Luke xxiv, 47. 1 Cor. vi, 10, 11. *n* John ix, 41. Rom. iii, 10, 19. *o* John xvii, 3. *p* Eph. v, 8, 9, 10.

THE FIRST PART.

Of the Misery of Man.

II. LORD's DAY.

Q. 3. *Whence knowest thou thy misery?*

A. Out of the law of God. Rom. iii, 20.

Q. 4. *What doth the law of God require of us?*

A. Christ teacheth us that, briefly Mat. xxii, 37—40. "Thou shalt love the Lord thy God with all "thy heart, with all thy soul, with all thy mind, and "with all thy strength. (*q*) This is the first and "the great command, and the second is like to this, "Thou shalt love thy neighbour as thyself. On "these two commands hang the whole Law and the "Prophets."

q Luke x, 27.

Q. 5. *Canſt thou keep all theſe things perfectly?*

A. In no wiſe; for (*r*) I am prone by nature to hate God and my neighbour. (*s*)

r Rom. iii, 10. 1 John i, 8. *s* Rom. viii, 7. Tit. iii, 3.

III LORD'S DAY.

Q. 6. *Did God then create man ſo wicked and perverſe?*

A. By no means: but God created man good, (*t*) and after his own Image, in (*u*) righteouſneſs and true holineſs, that he might rightly know God his Creator, heartily love him, and live with him in eternal happineſs, to glorify and praiſe him. (*v*)

t Gen. i, 31. *u* Gen. i. 26, 27. Col. iii, 10. Eph. iv, 24. *v* Eph. i, 6. 1 Cor. vi 20.

Q. 7. *Whence then proceeds this depravity of human nature?*

A. From the fall and diſobedience of our firſt parents, Adam and Eve, (*x*) in Paradiſe; hence our nature is become ſo corrupt, that we are all conceived and born in ſin. (*y*)

x Gen. iii, 6. Ro. v, 12, 18, 19. *y* Pſ. li, 5. Gen. v, 3.

Q. 8. *Are we then ſo corrupt that we are wholly incapable of doing any good, and inclined to all wickedneſs?*

A. Indeed we are ; (*z*) except we are regenerated by the Spirit of God. (*a*)

z Gen. vi, 5. Job xiv, 4. and xv, 14. 16. *a* John iii, 5. Eph. ii, 5.

IV, LORD's DAY.

Q. 9. *Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?*

A. Not at all : (*b*) For God made man capable (*c*) of performing it : But man by the instigation (*d*) of the devil, and his own wilful disobedience, (*e*) deprived himself and all his posterity of those divine gifts.

b Eccl. vii, 29. *c* Eph. iv, 24. Col. iii, 10. *d* Gen. iii, 4, 7. *e* Rom. v, 12.

Q. 10. *Will God suffer such disobedience and rebellion to go unpunished?*

A. By no means : (*f*) But is terribly displeased (*g*) with our original, as well as actual sins ; and will punish them in his just judgment, temporally and eternally, as he hath declared, (*h*) "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.

f Ps. v, 5. *g* Rom. i, 18. Deut. xxviii, 15. Heb. ix, 27. *h* Deut. xxvii, 26. Gal. iii, 10.

Q. 11. *Is not God then alſo merciful?*

A. God is indeed merciful, (*i*) but alſo juſt; (*k*) therefore his juſtice requires, (*l*) that ſin, which is committed againſt the moſt high Majeſty of God, be alſo puniſhed with extreme, that is with everlaſting (*m*) puniſhment, both of body and ſoul.

i Exod. xxxiv, 6. *k* Exod. xx, 5. Job xxxiv, 10, 11. *l* Pſ. v, 5. *m* Gen. ii, 17. Rom. vi, 23.

THE SECOND PART.

Of Man's Deliverance.

V. LORD's DAY.

Q. 12. *Since then, by the righteous judgment of God, we deſerve temporal and eternal puniſhment, is there no way by which we may eſcape that puniſhment, and be again received into favor?*

A. God will have his juſtice (*n*) ſatisfied; and therefore we muſt make this full (*o*) ſatisfaction, either by ourſelves or by another.

n Exod. xx, 5. *o* Rom. viii, 3. 2 Cor. v, 14, 15.

Q. 13. *Can we ourſelves then make this ſatisfaction?*

A. By no means: (*p*) but on the contrary we *q* daily increaſe our debt.

p Job ix, 2, 3, & xv, 14, 15, 16. *q* Mat. vi, 12. Iſ. 64, 6.

Q. 14. *Can there then be found any where, one who is a mere creature, able to ſatisfy for us?*

A, None: for, firſt, God will not (*r*) puniſh any other creature for the ſin which man hath committed; and further no mere creature can ſuſtain the burden of God's eternal wrath againſt ſin, ſo as to (*s*) deliver others from it.

r Heb. ii, 14, 18. (*s*) Pſ. cxxx. 3. and xlix. 8, 9.

Q. 15. *What ſort of a mediator and deliverer then muſt we ſeek for,*

A. For one who is very man, (*t*) and perfectly righteous; and yet more powerful than all creatures; that is, one who is alſo very (*u*) God.

t 1 Cor. xv, 21. Rom. viii, 3. *u* Rom. ix. 5. Iſ. 7, 14.

VI. LORD's DAY.

Q. 16. *Why muſt he be very man, and alſo perfectly righteous?*

A. Becauſe the juſtice of God requires that the ſame human nature, which hath ſinned, ſhould (*v*) likewiſe make ſatisfaction for ſin; and one who is himſelf a ſinner (*x*) cannot ſatisfy for others.

v Rom. v, 12, 15. 1 Peter iii. 18. Iſa. liii, 11.

Q. 17. *Why muſt he, in one perſon, be alſo very God?*

A. That he might by the power of his Godhead (*y*) ſuſtain in his human nature, the burthen of God's wrath; and might (*z*) obtain for, and reſtore to us righteouſneſs and life.

y 1 Pet. iii, 18. Acts ii, 24. Iſa. liii, 8. *z* 1 John i, 2, Jer. xxiii, 6. 2; Tim. i, 10. John vi, 51.

Q. 18. *Who then is that Mediator, who is in one perſon both very God, and a real righteous man?*

A. Our Lord Jeſus Chriſt, (*a*) "who of God is "made unto (*b*) us wiſdom, and righteouſneſs, and "ſanctification and redemption."

a Mat. i, 23. 1 Timothy iii, 16. Lu. ii, 11. *b* 1 Cor. i, 30.

Q. 19. *Whence knoweſt thou this?*

A. From the Holy Goſpel, which God himſelf revealed firſt in Paradiſe; (*c*) and afterwards publiſhed by the patriarchs (*d*) and prophets, and was pleaſed to repreſent it, by the ſhadows, (*e*) of ſacrifices and the other ceremonies of the law; and laſtly, has accompliſhed it (*f*) by his only begotten Son.

c Gen. iii, 15. *d* Gen. xxii, 17, 18. and xxviii. 14. Rom. i, 2. Heb. i, 1. *e* John v, 46. Heb. x, 7, 8. 1. *f* Rom. x, 4. Heb. xiii. 8.

VII. LORD's DAY.

Q. 20. *Are all men then, as they perished in Adam, ſaved by Chriſt?*

A. No; only (*a*) thoſe who are ingrafted into him, (*b*) and receive all his benefits, by a true faith.

a Mat. i, 21. Iſa. liii, 11. *b* John i. 12, 13. Rom. xi, 20. Heb. x, 39.

Q. 21. *What is true faith?*

A. True faith is not only a certain knowledge, (*c*) whereby I hold for truth all that God (*d*) has revealed to us in his word, but alſo an aſſured (*e*) confidence which the Holy (*f*) Ghoſt works by the goſpel, (*g*) in my heart; that not only to others, but to me alſo, (*h*) remiſſion of ſin, everlaſting righteouſneſs, (*i*) and ſalvation, are freely given by God, (*k*) merely of grace, only for the ſake of Chriſt's merits.

c John vi, 69. John xvii, 3. Heb. xi, 3, 6. *d* Rom. ii, 18, 19, 20. *e* Rom. iv, 16, 20, 21. Heb. xi, 1. Eph. iii, 12. Rom. i, 16. 1 Cor. i, 21. Acts xvi, 14. Mat. xvi, 17. John iii, 5. *f* Rom. x, 14, 17. *g* Mat. ix, 2. *h* Rom. v. 1. *i* Gal. ii, 20. *k* Rom. iii, 24, 25, 26.

Q. 22. *What is then neceſſary for a Chriſtian to believe?*

A. All things (*m*) promiſed us in the goſpel, which

m John xx, 31. Mat. xxviii, 19, 20.

the articles of our Catholic, undoubted Chriſtian faith breifly teach us.

Q. 23. *What are theſe articles?*

A. 1ſt. I believe in God, the Father Almighty, Maker of Heaven and Earth.

2d. And in Jeſus Chriſt his only begotten Son, our Lord.

3d. Who was conceived by the Holy Ghoſt, born of the Virgin Mary.

4th. Suffered under Pontius Pilate, was crucified, dead and buried; He deſcended into Hell.

5th. The third day he roſe again from the dead;

6th. He aſcended into heaven, and ſitteth at the right hand of God, the Father Almighty:

7th. From thence he ſhall come to judge the quick and the dead.

8th. I believe in the Holy Ghoſt.

9th. I believe an holy Catholic Church; The communion of Saints:

10th. The Forgiveneſs of Sins.

11th. The Reſurrection of the Body:

12th. And the life everlaſting. Amen.

VIII. LORD's DAY.

Q. 24. *How are theſe articles divided?*

A. Into three parts: the firſt is of God the Fa-

ther, and our creation : (*n*) The ſecond of God the, Son, and our redemption : (*o*) the third of God the Holy Ghoſt. and our ſanctification. (*p*)

n Gen. i. *o* i Peter i, 18, 19. *p* 1 Pet. i, 21, 22.

Q. 25. *Since there is only but one* (*q*) *Divine Eſſence, why ſpeakeſt thou of Father, Son, and Holy Ghoſt.*

A. Becauſe God hath ſo (*r*) revealed himſelf in his word, That theſe Three diſtinct Perſons are the One only true and eternal God.

q Deuteronomy, vi, 4.

(*r*) Gen. i, 26. Iſa. lxi, 1. John xiv, 16, 17. 1 John v, 7. John i, 18. Mat. xxviii, 19. 2 Cor. xiii, 14.

Of GOD the FATHER.

IX. LORD's DAY.

Q. 26. *What believeſt thou, when thou ſayeſt, "I believe in God the Father Almighty, Maker of "heaven and earth ?"*

A. That the eternal Father of our Lord Jeſus Chriſt (who (*s*) of nothing made heaven and earth, with all that is in them, who likewiſe upholds and (*t*) governs the ſame by his eternal council and pro-

s Gen, i. and 2. Pſ. xxxiii, 6. *t* Pſ. cxv, 3, Mat. x, 29. Heb. i, 3. John v, 17.

vidence) is for the ſake of Chriſt his Son, my (*u*) God and my Father: on whom I rely ſo entirely, that I have no doubt but he will provide me with all things neceſſary (*v*) for ſoul and body: and further that he will make whatever evils he ſends upon me in this valley of tears, (*x*) turn out to my advantage; for he is able to do it, being Almighty (*y*) God and willing, being a (*z*) faithful Father.

u John i, 12. Rom. viii, 15, 16. Gal. iv, 5, 6. Eph. i, 5. 1 John iii, 1. *v* Pſ. lv, 22. Mat. vi, 26. *x* Rom. viii, 28. *y* Rom. x, 12. *z* Mat. vi, 26, and vii, 9, 10, 11.

X. LORD's DAY.

Q. 27. *What doſt thou mean by the providence of God?*

A. The Almighty and every-where preſent power of God: (*z*) whereby, as it were by his hand, he (*a*) upholds and governs heaven, earth and all creatures; ſo that herbs and graſs, rain (*b*) and drought, fruitful (*c*) and barren years, meat and drink, (*d*) health and ſickneſs, (*e*) riches and poverty, yea all things (*f*) come, not by chance, but by his fatherly hand.

z Acts xvii, 25, 26, 27, 28. *a* Heb. i, 3. *b* Jer. v, 24. *c* Acts xiv, 17. *d* John ix, 3. *e* Prov. xxii, 2, Job i, 21. *f* Mat. x, 29, 30. Eph, i, 11.

Q. 28. *What advantage is it to us, to know that God has created, and, by his providence, doth ſtill uphold all things?*

A. That we may be patient in adverſity, (*g*) thankful (*h*) in proſperity, and, that in all things which may hereafter befall us, we place our firm (*i*) truſt in our faithful God and Father, that nothing ſhall (*k*) ſeperate us from his love, ſince all creatures are ſo in his hand, that without his will they (*l*) cannot ſo much as move.

g Rom. v, 3. Pſa. xxxix, 10. *h* Deut. viii, 10. i Theſ. v, 18. *i* Rom. v, 4, 5, 6. *k* Rom. viii, 38, 39. *l* Job i, 12. and ii, 6. Mat. viii, 31. Iſa. x, 15.

Of GOD The SON.

XI. LORD's DAY.

Q. 29. *Why is the Son of God called Jeſus, that is a Saviour?*

A. Becauſe he ſaveth us, and delivereth us from our (*m*) ſins; and likewiſe, becauſe we ought not to ſeek, neither can find (*n*) ſalvation in any other.

m Mat. i, 21. *n* Acts iv, 12.

Q. 30. *Do ſuch then believe in Jeſus the only Saviour, who ſeek their ſalvation, and happineſs of ſaints, of themſelves, or any where elſe?*

A. They do not: for though they boaſt of him in

words, yet in deeds they deny (*a*) Jeſus the only Deliverer and Saviour; for one of theſe two things muſt be true, that either Jeſus is not a complete Saviour, or that they who by a true faith recieve this Saviour, muſt find all things in him (*b*) neceſſary to their ſalvation.

a 1 Cor. i, 13, 31, Gal, v. 4. *b* Heb. xii, 2. Iſa. ix, 6, 7. Col. i, 19, 20.

XII. LORD's DAY.

Q. 31. *Why is he called Chriſt, that is anointed?*

A. Becauſe he is ordained of God the Father, and (*c*) anointed with the Holy Ghoſt, to be our (*d*) chief Prophet and Teacher: Who has fully revealed to us the ſecret counſel and will of God concerning our redemption: and to be our only High Prieſt, (*e*) who by the one ſacrifice of his body, has redeemed us, and makes continual (*f*) interceſſion with the Father for us; and alſo to be our eternal King, (*g*) who governs us by his Word and Spirit; and who defends and (*h*) preſerves us in (the enjoyment of) that ſalvation that he has purchaſed for us.

c Heb. i, 9. *d* Deut. xviii, 18. Acts iii, 22. John i, 18. and xv, 15. Mat. xi, 27. *e* Pſ. cx, 4. Heb. vii, 21. and x, 14. *f* Rom. viii, 34. *g* Pſ. ii, 6. Luke i, 33. *h* Mat. xxviii, 18. John x, 28.

Q. 32. *But why art thou called a Chriſtian?*

A. Becauſe I am a member of Chriſt (*i*) by faith, and thus am partaker (*k*) of his anointing, that ſo I may (*l*) confeſs his name, and preſent myſelf a living (*m*) ſacrifice of thankfulneſs to him. And alſo that with a free and good conſcience I may fight againſt ſin and (*n*) ſatan, in this life; and afterwards (*o*) reign with him eternally, over all creatures.

i 1 Cor. vi, 15. *k* 1 John ii, 27. Joel ii. 28. *l* Mat. x, 32. *m* Rom. xii, 1. Rev. 1, 6. *n* Eph. vi, 11, 12. 1 Tim. i, 18, 19. *o* 2 Tim. ii, 12.

XIII. LORD's DAY.

Q. 33. *Why is Chriſt called the only begotten Son of God, ſince we are alſo the children of God?*

A. Becauſe Chriſt alone is the eternal and natural Son of *p* God; but we are children *q* adopted of God by Grace for his ſake

p John i, 1. Heb. i, 2. *q* Rom. viii, 15, 16, 17, Eph. i, 5, 6.

Q. 34. *Wherefore calleſt thou him our Lord?*

A. Becauſe he hath redeemed us, both ſoul and body, from all our ſins, not with gold or ſilver, *r* but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property,

r 1 Peter i, 18, 19. 1 Cor. vi, 20.

XIV. LORD's DAY.

Q. 35. *What is the meaning of theſe words, "He was conceived by the Holy Ghoſt, born of the Virgin "Mary?"*

A. That God's eternal Son, who (*s*) is, and continueth true and eternal (*t*) God, (*u*) took upon him the very nature of man; of the fleſh and (*v*) blood of the Virgin Mary, by the operation of the Holy Ghoſt: (*x*) that he might alſo be the true ſeed of David, (*y*) like unto his brethren in all things, (*z*) ſin excepted.

s John i, 1. Col. i, 15. Pſ. ii, 7. *t* Rom. ix, 5. 1 John v, 20. *u* John i, 14. Gal. iv, 4. *v* Mat. i, 18. Luke i, 35. *x* Pſ. cxxxii, 11. Acts ii, 30. Rom. i, 3. *y* Phil. ii, 7. *z* Heb. iv 15.

Q. 36. *What profit doſt thou receive by Chriſt's holy conception and nativity?*

A. That he is our (*a*) Mediator; and with his innocence and perfect holineſs, covers, in the ſight of (*b*) God, my ſins wherein I was conceived and brought forth!

a Heb. ii, 16, 17. *b* Pſ. xxxii, 1. 1 Cor. i, 30. Rom. viii, 34.

XV. LORD's DAY.

Q. 37. *What doſt thou underſtand by the words "He ſuffered?"*

A. That he, all the time he lived on earth, but eſpecially at the end of his life, (*c*) ſuſtained, in body and ſoul, the wrath of God againſt the ſins of all mankind: That ſo by his paſſion, as the only (*d*) propitiatory ſacrifice, he might redeem our body and ſoul from everlaſting damnation, and obtain for us the favor of God, righteouſneſs and eternal life.

c 1 Pet. ii, 24. Iſa. liii, 12. *d* 1 John ii, 2. Rom. iii, 25.

Q. 38. *Why did he ſuffer under Pontius Pilate, as his judge?*

A, That he being innocent, and yet condemned (*e*) by a temporal judge, might thereby free us from the ſevere judgment of God, to which we were expoſed. (*f*)

e Luke xxiii, 14. John xix, 4. Pſ. lxix, 5. *f* Gal. iii, 13.

Q. 39. *Is there any thing more in his being crucified, than if he had died ſome other death?*

A. Yes [there is]; for thereby I am aſſured that he took on him the curſe which lay upon me; for the death of the croſs was (*g*) accurſed of God.

g Deut. xxi, 23. Gal. iii, 13.

XVI. LORD's DAY.

Q. 40. *Why was it neceſſary for Chriſt to humble himſelf even to death?*

A. Becauſe, with reſpect to the juſtice and truth of God, ſatisfaction for our ſins could be made (*g*) no otherwiſe than by the death of the (*h*) Son of God.

g Gen. ii, 17. *h* Heb. ii, 9, 10. Phil. ii, 8.

Q. 41 *Why was he alſo "buried."*

A. Thereby to prove that he (*i*) was really dead.

i Acts xiii, 29. John xix, 38, &c.

Q. 42. *Since then Chriſt died for us, why muſt we alſo die?*

A. Our death is not a ſatisfaction for our ſins, but only an aboliſhing of ſin, and a paſſage into (*k*) eternal life.

k John v, 24. Phil. i, 23.

Q. 43 *What further benefit do we receive from the ſacrifice and death of Chriſt on the croſs?*

A. That by virtue thereof, our old man is crucified, dead and (*l*) buried with him; that ſo the corrupt inclinations of the fleſh may no more (*m*) reign in us; but that we may (*n*) offer ourſelves unto him a ſacrifice of thankſgiving.

l Rom. vi, 6, 7, &c. *m* Rom. vi, 12. *n* Rom. xii, 1.

Q. 44. *Why is there added "He deſcended into hell?"*

A. That in my greateſt temptations, I may be aſſured, and wholly comfort myſelf in this, that my Lord Jeſus Chriſt by his inexpreſſible anguiſh, pains, terrors, and helliſh agonies, in which he was plunged during all his ſufferings, but eſpecially on the croſs, hath (*o*) delivered me from the anguiſh and torments of hell.

o Iſa. liii, 10. Mat. xxvii, 46.

XVII. LORD's DAY.

Q. 45. *What doth the reſurrection of Chriſt profit us?*

A. Firſt, by his reſurrection he hath overcome death, that he might (*p*) make us partakers of that righteouſneſs which he had purchaſed for us by his death: Secondly, we are alſo by his power (*q*) raiſed up to a new life: And laſtly, the reſurrection of Chriſt is a (*r*) ſure pledge of our bleſſed reſurrection.

p 1 Cor. xv, 16. *q* Rom, vi, 4. Col, iii, 1, &c. *r* 1 Cor. xv, Rom, viii, 11.

XVIII. LORD's DAY.

Q. 46. *How doſt thou underſtand theſe words, "He aſcended into Heaven."*

A. That Chriſt in ſight of his diſciples, was (*s*) taken up from earth into heaven; and that he continues (*t*) there for our intereſt, until he come again to judge the quick and the dead.

s Acts i, 9. Mark xvi, 19, *t* Heb. iv, 14. Rom. viii, 34. Eph. iv, 10.

Q. 47. *Is not Chriſt then with us even to the end of the world, as he hath promiſed?*

A. Chriſt is very man and very God: with reſpect to his (*u*) human nature, he is no more on earth; but with reſpect to his (*v*) godhead, majeſty, grace and ſpirit, he is at no time abſent from us,

u Acts iii, 21. John iii, 13, and xvi, 28. *v* Mat. xxviii, 20.

Q. 48. *But if his human nature is not preſent wherever his godhead is, are not then theſe two natures in Chriſt ſeperated from one another?*

A. Not at all: for ſince the godhead is incomprehenſible and (*x*) omnipreſent, it muſt neceſſarily follow, that (*y*) the ſame is not limited with the human nature he aſſumed, and yet remains perſonally united to it,

x Acts vii, 49. Mat. xxiv, 30. *y* Mat. xxviii, 20. John xvi, 28, and xvii, 11, and iii, 13,

Q. 49. *Of what advantage to us is Chriſt's aſcention into heaven?*

A. Firſt, that he is our (*a*) advocate in the preſence of his Father in heaven: ſecondly, that we have our fleſh in heaven as a ſure pledge, that he as the head will alſo (*b*) take up to himſelf, us his members: thirdly, that he (*c*) ſends us his ſpirit as an earneſt, by whoſe power we "ſeek the things "which are above, where Chriſt ſitteth on the right "hand of God, (*d*) and not things on earth."

a Heb. ix, 24. 1 John ii, 2. Rom. viii, 34. *b* John xiv, 2. Eph. ii, 6. *c* John xiv, 16. 2 Cor. i, 22. 2 Cor. v, 5. *d* Col. iii, 1. Phil. iii, 20.

XIX. LORD's DAY.

Q. 50. *Why is it added, "and ſitteth at the right "hand of God?"*

A. Becauſe Chriſt is aſcended into heaven for this end, that he might there (*e*) appear as head of his church, by whom the Father (*f*) governs all things.

e Eph. i, 20. Col. i, 18. *f* Mat. xxviii, 18. John v, 22.

Q. 51. *What profit is this glory of Chriſt our head unto us?*

A. Firſt, that by his holy ſpirit he (*g*) poureth out heavenly graces upon us his members: and then that by his power he defends (*h*) and preſerves us againſt all enemies.

g Eph. iv, 10. *h* Pſ. ii, 9. John x, 28.

Q. 52. *What comfort is it to thee that "Chriſt ſhall come again to judge the quick and the dead?"*

A. That in all my ſorrows and perſecutions, with uplifted head (*i*) I look for the very ſame perſon, who before offered himſelf for my ſake, to the tribunal of God and hath removed all curſe from me, to come as judge from heaven: who ſhall caſt all his (*k*) and my enemies into everlaſting condemnation, but ſhall tranſlate (*l*) me with all his choſen ones to himſelf, into heavenly joys and glory.

i Luke xxi, 28. Rom. viii, 23, 24. 1 Theſ. iv, 16. *k* 2 Theſ. i, 6, 7. Mat. xxv, 41. *l* Mat. xxv, 34.

Of GOD the HOLY GHOST.

XX. LORD's DAY.

Q. 53. *What doſt thou believe concerning the Holy Ghoſt?*

A. Firſt, that he is true and co-eternal God

with the Father and the (*m*) Son: ſecondly, that he is alſo given (*n*) me, to (*o*) make me by a true faith partaker of Chriſt and all his benefits, that he may (*p*) comfort me and (*q*) abide with me for ever.

m Gen. i, 2. Iſa. xlviii, 16. 1 Cor. iii, 16. *n* Mat. xxviii, 19. 2 Cor. i, 21. *o* Galat. iii, 14. 1 Pet. i, 2. *p* Acts ix, 31. *q* John xiv, 16. 1 Pet. iv, 14.

XXI. LORD's DAY.

Q. 54. *What believeſt thou concerning the "Holy Catholic Church" of Chriſt?*

A. That the Son of God (*r*) from the (*s*) beginning to the end of the world, gathers, (*t*) defends, and (*u*) preſerves to himſelf by his (*v*) ſpirit and word, out of the (*x*) whole human race, a (*y*) church choſen to everlaſting life, agreeing in true faith; and that I am, and forever ſhall remain, a (*z*) living member thereof,

r John x, 11. *s* Gen xxvi, 4. *t* Rom viii, 29, Eph. i, 10. *u* Mat. xvi, 18. *v* Iſa. lix, 21. *x* Deut. x, 14, 15. *y* Acts xiii, 48. *z* 1 Cor. i, 8, 9. Rom viii, 35, &c.

Q. 55. *What do you underſtand by "the communion of Saints?*

A. Firſt, that all and every one who believes,

being members of Chriſt, are in common, (*a*) partakers of him, and of all his riches and gifts: ſecondly, that every one muſt know it to be his duty readily and (*b*) chearfully to employ his gifts, for the advantage and ſalvation of other members.

a 1 John i, 3. Rom, viii, 32. 1 Cor. xii, 13, *b* 1 Cor. xiii, 5. Phillip. ii, 4, 5, 6.

Q. 56. *What believeſt thou concerning "the forgiveneſs of ſins?*

A. That God for the ſake of (*c*) Chriſt's ſatisfaction, will no more (*d*) remember my ſins, neither my corrupt nature, againſt which I have to ſtruggle all my life long; but will graciouſly impute to me the righteouſneſs of Chriſt, that I may never be (*e*) condemned before the tribunal of God.

c 1 John ii, 2. 2 Cor. v, 19, 21. *d* Jer. xxxi, 34, Pſ. cv, 3, 4, 10, 11. Rom. viii, 1, 2, 3. *e* John iii, 18.

XXII. LORD's DAY.

Q. 57. *What comfort doth the reſurrection of the body afford thee?*

A. That not only my ſoul after this life, ſhall be immediately taken (*f*) up to Chriſt its head; but

f Luke xxiii, 43. Phillip. i, 23.

alſo, that this my body, being raiſed by the power of Chriſt, ſhall be re-united with my ſoul, and (*g*) made like unto the glorious body of Chriſt.

g 1 Cor. xv, 53. Job xix, 25, 26.

Q. 58. *What comfort takeſt thou from the article of life everlaſting?*

A. That ſince (*h*) I now feel in my heart the beginning of eternal joy; after this life, (*i*) I ſhall inherit perfect ſalvation, which (*k*) "eye hath not "ſeen, nor ear heard, neither hath it entered into "the heart of man" to conceive! and that, to praiſe God therein forever.

h 2 Cor. v, 2, 3, 6. Rom. xiv, 17. *i* Pſ. xvi, 11. *k* 1 Cor. ii, 9.

XXIII. LORD's DAY.

Q. 59. *But what doth it profit thee now that thou believeſt all this?*

A. That I am righteous in Chriſt, before God, and an heir of eternal life. (*l*)

l Rom. v, 1. Rom. i, 17. John iii, 36.

Q. 60. *How art thou righteous before God?*

A. Only (*m*) by a true faith in Jeſus Chriſt; ſo

m Rom. iii, 22, &c. Gal. ii, 16. Eph. ii, 8, 9.

that, tho' my conſcience accuſe me, that I have groſsly tranſgreſſed all the commands of God, and (*n*) kept none of them, and am, ſtill (*o*) inclined to all evil; notwithſtanding, God, without any (*p*) merit of mine, but only of mere (*q*) grace, grants (*r*) and (*s*) imputes to me, the perfect (*t*) ſatisfaction, righteouſneſs and holineſs of Chriſt; even ſo, as if I never had had, nor committed any ſin: yea, as if I had fully (*u*) accompliſhed all that obedience which Chriſt hath accompliſhed for me; (*v*) in as much as I embrace ſuch benefit with a believing heart.

n Rom. iii, 2, &c. *o* Rom vii, 23. *p* Rom. iii, 24. *q* Titus iii, 5. Eph. ii, 8, 9. *r* Rom. iv, 4, 5. 2 Cor. v, 19. *s* 1 John ii, 1. *t* 1 John ii, 2. *u* 2 Cor. v, 21. *v* Rom. iii, 28. John iii, 18.

Q. 61. *Why ſayeſt thou, that thou art righteous by faith only?*

A. Not that I am acceptable to God, on account of the (*x*) worthineſs of my faith; but becauſe only the ſatisfaction, righteouſneſs, and holineſs of Chriſt, is my righteouſneſs before (*y*) God; and that I cannot receive (*z*) and apply the ſame to myſelf any other way than by faith only.

x Pſ. xvi, 2. Eph. ii, 8, 9, *y* 1 Cor. i, 30. 1 Cor. ii, 2. *z* 1 John v, 10.

XXIV. LORD's DAY.

Q. 62. *But why cannot our good works be the whole, or part of our righteouſneſs before God?*

A. Becauſe, that the righteouſneſs, which can be approved of before the tribunal of God, muſt be abſolutely perfect, and in all reſpects (*a*) conformable to the divine law: and alſo, that our beſt works in this life, are all imperfect and (*b*) defiled with ſin.

a Gal. iii, 10. Deut. xxvii, 26. *b* Iſa. lxiv, 6.

Q. 63. *What! do not our good works merit, which yet God will reward in this and in a future life?*

A. This reward is not of merit, but of grace. (*c*)

c Luke xvii, 10.

Q. 64. *But doth not this doctrine make men careleſs and profane?*

A. By no means: for it is impoſſible that thoſe who are implanted into Chriſt by a true faith, ſhould not bring forth fruits of (*d*) thankfulneſs.

d Mat. vii, 18. John xv, 5.

OF THE SACRAMENTS.

XXV. LORD's DAY.

Q. 65; *Since then we are made partakers of Chriſt and all his benefits by faith only, whence doth this faith proceed?*

A. From the Holy Ghoſt, who works (*e*) faith in our hearts by the preaching of the goſpel, and (*f*) confirms it by the uſe of the ſacraments.

e Eph. ii, 8, and vi, 23. Phillip. i, 29. *f* Mat. xxviii, 19. Rom. iv, 11.

Q. 66. *What are the ſacraments?*

A. The ſacraments are holy viſible ſigns and ſeals, appointed of God for this end, that by the uſe thereof, he may the more fully declare and ſeal to us the promiſe of the goſpel: viz. that he grants us freely the remiſſion of ſin, and (*g*) life eternal, for the ſake of that one ſacrifice of Chriſt, accompliſhed on the croſs.

g Gen. xvii, 11. Rom. iv, 11. Deut. xxx, 6, Levit. vi, 25. Acts xxii, 16. Acts ii, 38. Mat. xxvi, 28.

Q. 67. *Are both word and ſacraments then, ordained and appointed for this end, that they may direct our faith to the ſacrifice of Jeſus Chriſt on the croſs, as the only ground of our ſalvation?*

A. Yes indeed: for the Holy Ghoſt teaches us in the goſpel, and aſſures us by the ſacraments, (*h*) that the whole of our ſalvation depends upon that one ſacrifice of Chriſt, which he offered for us on the croſs,

h Rom. vi, 3. Gal. iii, 27.

Q. 68. *How many ſacraments has Chriſt inſtituted in the new covenant, or teſtament?*

A. (*i*) Two, namely holy baptiſm, and the holy ſupper.

i 1 Cor. x, 2, 3, 4.

Of Holy BAPTISM.

XXV. LORD's DAY.

Q. 69. *How art thou admoniſhed and aſſured by holy baptiſm, that the one ſacrifice of Chriſt upon the croſs is of real advantage to thee?*

A. Thus, that Chriſt appointed (*k*) this external waſhing with water, adding thereto this (*l*) promiſe, that I am as certainly waſhed by his blood and ſpirit from all the pollution of my ſoul, that is from all

k Mat. xxviii, 19. Acts ii, 38. *l* Mark xvi, 16. Mat. iii, 11. Rom, vi, 3.

my ſins, as I am (*m*) waſhed externally with water, by which the filthineſs of the body is commonly waſhed away.

m Mark i, 4. Luke iii, 3.

Q. 70. *What is it to be waſhed with the blood and ſpirit of Chriſt?*

A. It is to receive of God the remiſſion of ſins, freely for the ſake of Chriſt's blood, which he (*n*) ſhed for us by his ſacrifice upon the croſs: and alſo to be renewed by the Holy Ghoſt, and ſanctified to be members of Chriſt; that ſo we may more and more die unto ſin, and (*o*) lead holy and unblameable lives,

n Hebrews xii, 24. 1 Pet. i, 2. Apo. i, 5. *o* John i, 33. Rom vi, 4. Col. ii, 12.

Q. 71. *Where has Chriſt promiſed us, that he will as certainly waſh us by his blood and ſpirit, as we are waſhed with the water of baptiſm?*

A. In the inſtitution of baptiſm, which is thus "expreſſed, "(*p*) go ye therefore, and teach all "nations, baptizing them in the name of the Fa- "ther, and of the Son, and of the Holy Ghoſt (*q*)" "he that believeth and is baptiſed ſhall be ſaved; "but he that believeth not, ſhall be damned."

p Mat. xxviii. 19. *q* Mark xvi, 16.

this promiſe is alſo repeated, where the ſcripture calls baptiſm "the (*r*) waſhing of regeneration, and the waſhing (*s*) away of ſins."

r Titus iii, 5. *s* Acts xxii, 16.

XXVII. LORD's DAY.

Q. 72. *Is then the external baptiſm with water, the waſhing away of ſin itſelf?*

A. Not at all: for the (*t*) blood of Jeſus Chriſt only, and the Holy Ghoſt, cleanſe us from all (*u*) ſin.

t Mat iii, 11. 1 Pet. iii, 2. *u* 1 John i, 7. 1 Cor. vi, 11.

Q. 73. *Why then doth the Holy Ghoſt call baptiſm "the waſhing of regeneration" and "the waſhing away of ſins?"*

A. God ſpeaks thus not without great cauſe, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, ſo our ſins are (*v*) removed by the blood and ſpirit of Jeſus Chriſt; but eſpecially, that by this divine pledge and ſign he may aſſure us, that we are ſpiritually

v Rev. i, 5, 1 Cor. vi, 11.

cleanſed from our ſins as really, as we are externally (*x*) waſhed with water.

x Mark xvi, 16. Gal. iii, 27.

Q. 74. *Are infants alſo to be baptiſed?*

A. Yes, for ſince they, as well as the adult, are included in the (*y*) covenant and (*z*) church of God; and ſince (*a*) redemption from ſin by the blood of Chriſt, and the (*b*) Holy Ghoſt, the author of faith, is promiſed to them no leſs than to the adult; they muſt therefore by baptiſm, as a ſign of the covenant, be alſo admitted into the chriſtian church; and be diſtinguiſhed (*c*) from the children of infidels, as was done in the old covenant or teſtament by (*d*) circumciſion; inſtead of which, (*e*) baptiſm is inſtituted in the new covenant.

y Gen. xvii, 7. Acts ii, 39. *z* 1 Cor. vii, 14. Joel ii, 16. *a* Mat. xix, 14. *b* Luke i, 14, 15. Pſ. xxii. 10. Acts ii, 39. *c* Acts. x, 47. 1 Cor. xii, 13. and vii, 14. *d* Gen. xvii, 14. *e* Col. ii. 11, 12, 13.

Of the HOLY SUPPER of our LORD JESUS CHRIST.

XXVIII. LORD's DAY.

Q. 75. *How art thou admoniſhed and aſſured in the*

Lord's ſupper, that thou art a partaker of that one ſacrifice of Chriſt, accompliſhed on the croſs, and of all his benefits?

A. Thus, That Chriſt has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; (*f*) adding theſe promiſes: firſt, that his body was offered and broken on the croſs, for me, and his blood ſhed for me, as certainly as I ſee with my eyes, the bread of the Lord broken for me, and the cup communicated to me: And further, that he feeds and nouriſhes my ſoul to everlaſting life, with his crucified body, and ſhed blood, as aſſuredly as I receive from the hands of the miniſter, and taſte with my mouth the bread and cup of the Lord, as certain ſigns of the body and blood of Chriſt.

f Mat. xxvi, 26, 27, 28. Mark xiv, 22, 23, 24. Luke xxii, 19, 20. 1 Cor. x, 16, 17. and xi, 23, 24, 25.

Q. 76. *What is it then to eat the crucified body, and drink the ſhed blood of Chriſt?*

A. It is not only to embrace with a believing heart all the ſufferings and death of Chriſt, and thereby to (*g*) obtain the pardon of ſin, and life eternal; but alſo, beſides that, to become more and

g John vi, 35, 40, 47, 48, 50, 51, 53, 54.

more (*h*) united to his ſacred body by the Holy Ghoſt who dwells both in Chriſt and in us: ſo that we, though Chriſt is in (*i*) heaven and we on earth, are notwithſtanding "Fleſh of his fleſh, and bone "of (*k*) his bone;" and that we live (*l*) and are governed for ever by one ſpirit, as members of the ſame body are by one ſoul.

John vi, 55, 56. *i* Acts iii, 21. and i, 9, 10, 11. *h* John vi, 26. *k* Eph. v, 29, 30, 31, 32. 1 Cor. vi, 15, 17, 19. 1 John iii, 24. *l* John vi, 56, 57, 58. Eph. iv, 15, 16.

Q. 77. *Where has Chriſt promiſed that he will as certainly feed and nouriſh believers with his body and blood, as they eat of this broken bread, and drink of this cup?*

A. In the inſtitution of the ſupper, which is thus expreſſed; (*m*) "The Lord Jeſus in the ſame night "in which he was betrayed, took bread and when "he had given thanks, he brake it, and ſaid, take, "eat; this is my body, which is broken for you; "this do in remembrance of me; after the ſame "manner alſo he took the cup, when he had "ſupped, ſaying, this (*n*) cup is the new teſta-

m 1 Cor. xi, 23. Mat xxvi, 26. Mark xiv, 22. Luke xxii, 19. *n* Exod. xxiv, 8. Heb. ix, 20.

" ment in my blood : (*o*) this do ye as often as ye " drink it, in remembrance of me. For as often as " ye eat this bread, and drink this cup, ye do ſhew " the Lord's death till he come.

o Exod, xiii, 9. 1 Cor. xi, 26.

This promiſe is repeated by the holy apoſtle Paul, where he ſays, (*p*) " The cup of bleſſing " which we bleſs, is it not the communion of the " blood of Chriſt? The bread which we break, " is it not the communion of the body of Chriſt? " For we being many, are one bread and one " body; becauſe we are all partakers of that one " bread."

p 1 Cor. x, 16, 17.

XXIX. LORD's DAY.

Q. 78. *Do then the bread and wine become the very body and blood of Chriſt?*

A. Not at all : (*q*) but as the water in baptiſm is not changed into the blood of Chriſt, neither is the waſhing away of ſin itſelf, being only the ſign and confirmation thereof appointed of God; ſo the bread in the Lord's ſupper is not changed into the very

q 1 Cor. x, 1, 2, 3, 4. 1 Pet. iii, 21. John vi. 35, 62, 63.

(*r*) bodyof Chriſt ; though agreeable to the (*s*) nature and properties of ſacraments, it is called the body of Chirſt Jeſus.

r 1 Cor. x, 16, &c. and xi, 20, &c. *s* Gen. xvii, 10, 11, 14. Exod. xii, 26, 27, 43, 48. Acts vii, 8. Mat. xxvi, 26. Mark xiv, 24.

Q. 79. *Why then doth Chriſt call the bread his body and the cup his blood, or the new covenant in his blood; and Paul the "Communion of the body "and blood of Chriſt?"*

A. Chriſt ſpeaks thus, not without great reaſon, namely not only thereby to teach us, that as bread and wine ſupport this temporal life, ſo his crucified body and ſhed blood, are the true meat and drink whereby our ſouls are (*t*) fed to eternal life; but more eſpecially by theſe viſible ſigns and pledges to aſſure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghoſt) as we (*u*) receive by the mouths of our bodies theſe holy ſigns in remembrance of him; and that all his ſufferings (*v*) and obedience, are as certainly ours, as if we had in our own perſons ſuffered and made ſatisfaction for our ſins to God.

t John vi, 51, 55, 56. *u* 1 Cor. x, 16, 17. and xi, 26, 27, 28. Eph. v, 32. *v* Rom. v, 9, 18, 19. and viii, 4.

XXX. LORD's DAY.

Q. 80. *What difference is there between the Lord's ſupper and the popiſh maſs?*

A. The Lord's ſupper teſtifies to us, that we have a full pardon of ll ſin (*x*) by the only ſacrifice of Jeſus Chriſt, which he himſelf has once accompliſhed on the croſs; and, that we by the Holy Ghoſt are ingrafted (*y*) into Chriſt, who, according to his human nature is now not on earth,, but in (*z*) heaven, at the right hand of God his Father, and will there (*a*) be worſhipped by us:—but the maſs teacheth that the living and dead have not the pardon of ſins through the ſufferings of Chriſt, unleſs Chriſt is alſo daily offered for them by the prieſts; and further, that Chriſt is bodily under the form of bread and wine, and therefore is to be (*b*) worſhipped in them; ſo that the maſs at bottom, is nothing elſe than a (*c*) denial of the one ſacrifice and ſufferings of Jeſus Chriſt, and an accurſed idolatry.

x Heb. vii, 27. and ix, 12, 26. Mat. xxvi, 28. Luke xxii, 19, 20. 2 Cor. v, 21. *y* 1 Cor. vi, 17. and xii, 13. *z* Heb. i, 3. and viii, 1, &c. *a* John iv, 21, 22, 23. Col. iii, 1. Phillip. iii, 20. Luke xxiv, 52, 53. Acts vii, 55. *b* In canone Miſſæ and de conſecra, diſtinct. 2, Concil. Trid. Seſs. 13, 15. *c* Iſa. i, 11; 14. Mat. xv, 9. Col. ii, 22, 23. Jer. ii, 23.

Q. 81. *For whom is the Lord's ſupper inſtituted?*

A. For thoſe who are truely ſorrowful (*d*) for their ſins, and yet truſt that theſe are forgiven them for the ſake of Chriſt; and that their remaining infirmities (*e*) are covered by his paſſion and death; and who alſo earneſtly (*f*) deſire to have their faith more and more ſtrengthened, and their lives more holy; but hopocrites, and ſuch as turn not to God with ſincere hearts, eat and (*g*) drink judgment to themſelves.

d Mat. v, 3, 6. Luke vii, 37, 38. and xv, 18, 19. *e* Pſ. ciii, 3. *f* Pſ. cxvi, 12, 13, 14. 1 Pet. ii, 11, 12. *g* 1 Cor. x, 20, &c. and xi, 28, &c. Tit. i, 16. Pſ. l, 15, 16.

Q. 82. *Are they alſo to be admitted to this ſupper, who by confeſſion and life declare themſelves infidels and ungodly?*

A. No; for by this, the covenant of God would be profaned, and his wrath (*h*) kindled againſt the whole congregation: therefore it is the duty of the chriſtian church, according to the appointment of (*i*) Chriſt and his apoſtles, to exclude ſuch perſons, by the keys of the kingdom of heaven, till they ſhew amendment of life.

h 1 Cor. x, 21, and xi, 30, 31. Iſa. i, xi, 13. Jer. vii, 21. Pſ. l, 16, 22. *i* Mat. xviii, 17, 18.

XXXI. LORD's DAY.

Q. 83. *What are* (*k*) *the keys of the kingdom of heaven?*

k Mat. xvi, 19.

A. The preaching (*l*) of the holy Goſpel, and chriſtian diſcipline (*m*) or excommunication out of the chriſtian church; by theſe two, the kingdom of heaven is opened to believers, and ſhut againſt unbelievers.

l John xx, 23. *m* Mat. xviii, 15, 18.

Q. 84. *How is the kingdom of heaven opened and ſhut by the preaching of the holy goſpel?*

A. Thus; when according to the command of (*n*) Chriſt, it is declared and publicly teſtified to all and every believer, that whenever they (*o*) receive the promiſe of the goſpel by a true faith, all their ſins are really forgiven them of God, for the ſake of Chriſt's merits; and on the contrary, when it is declared and teſtified to all unbelievers, and ſuch as do not ſincerely repent, that they ſtand expoſed to the wrath of God, and eternal (*p*) condemnation,

n Mat. xxviii, 19. *o* John iii, 18, 36. Mark xvi. 16. *p* 2 Theſ. i, 7, 8, 9.

ſo long as they are (*q*) unconverted; according to which teſtimony of the goſpel, God will judge them, both in this, and the life to come.

q John xx, 21, 22, 23. Mat. xvi, 19. Rom. ii, 2, 17.

Q. 85. *How is the kingdom of heaven ſhut and opened by chriſtian diſcipline?*

A. Thus; when according (*r*) to the command of Chriſt, thoſe who under the name of Chriſtians maintain doctrines, or practices (*s*) inconſiſtent therewith; will not after having been often brotherly admoniſhed, renounce their errors and wicked courſe of life, are complained of to the church (*t*) or to thoſe who are thereunto (*u*) appointed by the church; and if they deſpiſe their admonition, (*v*) are by them forbid the uſe of the ſacraments; whereby they are excluded from the chriſtian church, and by God himſelf from the kingdom of Chriſt; and when they promiſe and ſhew real amendment, are again (*x*) received as members of Chriſt and his church.

r Mat. xviii, 15. *s* Cor. v, 12. *t* Mat. xviii, 15, 18. *u* Rom. xii, 7, 8, 9. 1 Cor. xii, 28. 1 Tim. v, 17. 2 Theſ. iii, 14. *v* Mat. xviii, 17. 1 Cor. v, 3, 4, 5. *x* 2 Cor. ii, 6, 7, 8, 10, 11. Luke xv, 18.

THE THIRD PART.

Of Thankfulneſs.

XXXII. LORD's DAY.

Q. 86. *Since then we are delivered from our miſery, merely of grace, through Chriſt, without any merit of ours; why muſt we ſtill do good works?*

A. Becauſe that Chriſt, having redeemed and delivered us by his blood, alſo renews us by his holy ſpirit, after his own image; that ſo we may teſtify by the whole of our conduct, our gratitude (*y*) to God for his bleſſings, and that he may be (*z*) praiſed by us: alſo that every one may be (*a*) aſſured in himſelf of his faith, by the fruits thereof; and that by our godly converſation others may be (*b*) gained to Chriſt.

x 1 Cor. vi, 19, 20. Rom. vi, 13. and xii, 1, 2. 1 Pet. ii, 5, 9, 10. *y* Mat. v, 16. 1 Pet. ii, 12. *a* 2 Pet. i, 10. Gal. v, 6, 24. *b* 1 Pet. iii, 1, 2. Mat. v, 16. Rom. xiv, 19.

Q. 87. *Cannot they then be ſaved, who continuing in their wicked and ungrateful lives, are not converted to God?*

A. By no means; for the holy ſcripture declares (*c*) that no unchaſte perſon, idolater, adul-

c 1 Cor. vi, 9, 10. Eph. v, 5. 1 John iii, 14, 15. Gal. v, 21.

terer, thief, covetous man, drunkard, ſlanderer, robber, or any ſuch like, ſhall inherit the kingdom of God.

XXXIII. LORD's DAY.

Q. 88. *In how many parts doth the true converſion of man conſiſt?*

A. In two parts; in (*d*) the mortification of the old, and in the quickening of the new man.

d Rom vi, 4, 5, 6. Eph. iv, 22, 23. Col. iii, 5. 1 Cor. v, 7.

Q. 89. *What is the mortification of the old man?*

A. It is a (*e*) ſincere ſorrow of heart, that we have provoked God by our ſins; and more and more to hate and flee from them.

e Pſ. li, 3. 8. 17. Luke xv, 18. Rom. viii. 13. Joel i, 12. 13.

Q. 90. *What is the quickening of the new man?*

A. It is a ſincere joy of heart in God, through Chriſt, (*f*) and with love and (*g*) delight to live according to the will of God in all good works.

f Rom. v, 1. 2. and 14. 17. Iſa, lvii. 15. *g* Rom. vi, 10, 11. 1. Pet. iv, 2. Gal. ii. 20.

Q. 91. *But what are good works?*

A. Only thoſe which proceed from a true (*h*) faith, are performed according to the (*i*) law of God, and to his (*j*) glory; and not ſuch as are (*k*) founded on our imaginations, or the inſtitutions of men.

h Rom. xiv, 23. *i* 1 Sam. xv, 22. Eph. ii. 2, 10. *j* 1 Cor, x. 31. *k* Deut. xii. 32, Ezek. xx, 18. Mat. xv, 9.

XXXIV. LORD's DAY.

Q. 92. *What is the law of God?*

A. God ſpake all theſe words, Exod. xx. Deut. v. ſaying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the houſe of bondage,

I. Com.

Thou ſhalt have no other gods before me.

II. Com.

Thou ſhalt not make unto thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, into the third and fourth generation of them

that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my commandments.

III. Com.

Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Com.

Remember the ſabbath day, to keep it holy, ſix days ſhalt thou labour, and do all thy work, but the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid ſervant, nor thy cattle, nor the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath day, and hallowed it.

V. Com.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Com.

Thou ſhalt not kill.

VII. Com.

Thou ſhalt not commit adultery.

VIII. Com.

Thou ſhalt not ſteal.

IX. Com.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Com.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

Q. 93. *How are theſe ten commandments divided?*

A. Into two (*m*) tables, the (*n*) firſt of which teaches us how we muſt behave towards God; the ſecond, what duties we owe to our neighbour.

m Exod. xxxiv, 28, 29. Deut. iv, 13. and x, 3, 4. *n* Mat, xxii, 37, 38, 39.

Q. 94. *What doth God enjoin in the firſt command?*

A. That I as ſincerely as I deſire the ſalvation of my own ſoul, avoid and flee from all idolatry, (*o*) ſorcery (*p*) ſoothſaying, ſuperſtition, (*q*) invocation of ſaints, or any other creatures, and learn (*r*)

o 1 Cor. vi, 9, 10. and x, 7, 14. *p* Lev. xviii, 21. Deut. xviii, 10, 11, 12. *q* Mat. iv, 10. Rev. xix, 10. *r* John xvii, 3.

rightly to know the only true God; (*s*) truſt in him alone, with humility (*t*) and patience (*u*) ſubmit to him, (*v*) expect all good things from him only; (*x*) love, (*y*) fear, and (*z*) glorify him with my whole heart: ſo that I renounce (*a*) and forſake all creatures, rather than (*b*) commit even the leaſt thing, contrary to his will.

s Jer. xvii, 5, 7. *t* Heb. x, 36. Col. i, 11. Rom. v, 3, 4. Phillip. ii, 14. *u* 1 Pet. v, 5, 6. *v* Pſ. civ, 27. Iſa. xlv, 7. Jam. i, 17. *x* Deut. vi, 5. Mat, xxii, 37. *y* Deut. vi, 5. Mat. x, 28. *z* Mat. iv. 10. *a* Mat. v, 29, 30. Acts v. 29. Mat. x, 37. *b* Mat. v, 19.

Q. 95. *What is idolatry?*

A. Idolatry is inſtead of, or beſides that one true God who has manifeſted himſelf in his word, to contrive, or have any other object in which men place their truſt. (*c*)

c Chro. xvi, 12. Phil. iii, 19. Gal. iv, 8. Eph. ii, 12.

XXXV. LORD's DAY.

Q. 96. *What doth God require in the ſecond command?*

A. That we in no wiſe (*d*) repreſent God by images, nor worſhip (*e*) him in any other way than he has commanded in his word.

d Deut iv, 15. Iſa. xl, 18. Rom. i, 23, &c. Acts 17, 29. *e* 1 Sam. xv, 23. Deut. xii, 30.

Q. 97. *Are images then not at all to be made?*

A. God neither can, nor (*f*) may be repreſented by any means: but as to creatures, tho' they may be repreſented, yet God forbids to make, or have any reſemblance of them, either in order to worſhip them (*g*) or to ſerve God by them.

f Deut. iv, 15, 16. Iſa. xlvi, 5. Rom. i, 23. *g* Exod. xxiii, 24. and xxxiv, 13, 14. Num. xxxiii, 52. Deut. vii, 5.

Q. 98. *But may not images be tolerated in the churches, as books to the laity?*

A. No; for we muſt not pretend to be wiſer than God, who will have his people (*h*) taught, not by dumb images, (*i*) but by the lively preaching of his word.

h 2 Tim. iii, 16, 2 Pet. i, 19. *i* Jer. x, 1, &c. Hab. ii, 18, 19.

XXXVI. LORD's DAY.

Q. 99. *What is required in the third command?*

A. That we, not only by curſing or (*k*) perjury; but alſo by (*l*) raſh ſwearing, muſt not profane or abuſe the name of God; nor by ſilence or connivance be partakers of theſe horrible ſins in others; and briefly, that we uſe the holy name of (*m*) God no otherwiſe than with fear and reverence; ſo that he may be rightly (*n*) confeſſed and (*o*) worſhipped by us, and be glorified in all our (*p*) words and works.

k Lev. xxiv. 11 and xix. 12. *l* Mat. v. 37. Lev. v, 4. *m* Iſa. xlv. 23, 24. *n* Mat. x, 32. *o* 1 Tim. ii. 8. *p* 1 Col. iii. 16, 17.

Q. 100. *Is then the profaning of God's name by ſwearing and curſing, ſo heinous a ſin, that his wrath is kindled againſt thoſe who do not endeavor as much as in them lies to prevent and forbid ſuch curſing and ſwearing.*

A. It undoubtedly is, (*q*) for there is no ſin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this (*r*) ſin to be puniſhed with death.

q Lev. v. 1. *r* Lev. xxiv, 15.

XXXVII. LORD's DAY.

Q. *May we then ſwear religiouſly by the name of God!*

A. Yes; either when the magiſtrates demand it of the ſubjects; or when neceſſity requires us thereby to confirm (*s*) fidelity and truth, to the glory of God, and the ſafety of our neighbour; for ſuch an oath is (*t*) founded on God's word, and therefore was juſtly (*u*) uſed by the ſaints, both in the old and new teſtament.

s Exod. xxii. 11. Neh. xiii. 25. *t* Deut. vi. 13. Heb. vi. 16. *u* Gen. xxi. 24 Joſh. ix. 15, 19. 1. Sam. xxiv. 22. 2 Cor. i. 23. Rom. i. 9.

Q. 102. *May we alſo ſwear by ſaints or any other creature?*

A. No: for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witneſs to the truth, and puniſh me if I ſwear (*v*) falſely; which honour is (*x*) due to no creature.

v 2 Cor. i. 23. *x* Mat. v. 34, 35.

XXXVIII. LORD's DAY.

Q. 103. *What doth God require in the fourth command?*

A. First, that the miniſtry of the goſpel, and the ſchools, be (*y*) maintained; and that I, eſpecially on the ſabbath, (*z*) that is, on the day of reſt, (*a*) diligently frequent (*b*) the church of God, to hear his word, to uſe the ſacraments, (*c*) publicly to call upon the Lord, and contribute to the relief of the (*d*) poor, as becomes a Chriſtian: ſecondly, that all the days of my life I ceaſe from my evil works, and yield myſelf to the Lord, to work by his holy ſpirit in me, and thus (*e*) begin in this life the eternal ſabbath.

y Tit. i. 5. 1 Tim. iii. 14, 15. 1 Cor. ix. 11, 2 Tim. ii. 2, and 3, 15. *z* Lev. 23, 3. *a* Acts ii. 42, 46. 1 Cor. xiv. 19, 29, 31. *b* 1 Cor. xi. 33. *c* 1 Tim. ii. 1. *d* 1 Cor. xvi. 2. *e* Iſ. lxvi. 23.

XXXIX LORD's DAY.

Q. 104. *What doth God require in the fifth command?*

A. That I ſhew all honour, love, and fidelity to my father and mother, and all in authority over me, and (*e*) ſubmit myſelf to their good inſtruction and correction, with due obedience; and alſo patiently bear

e Eph. vi. 1, 2. &c. Col. iii. 18, 20. Eph. v. 22. Rom. i. 31.

with their (*f*) weakneſſes and infirmities, ſince it pleaſes (*g*) God to govern us by their hand.

f Prov. xxiii. 22. *g* Eph. vi. 4, 9. Col. iii. 19, 21. Rom. xiii. Mat. xxii. 21.

XL. LORD's DAY.

Q. 105. *What doth God require in the ſixth command?*

A. That neither in thoughts, nor words, nor geſtures, much leſs in deeds, I diſhonour, hate, wound or (*h*) kill my neighbour, by myſelf or by another; but that I lay (*i*) aſide all deſire of revenge; alſo, that I (*k*) hurt not myſelf, or wilfully expoſe myſelf to any danger, wherefore alſo the magiſtrate (*l*) is armed with the ſword, to prevent murder.

h Mat. v. 21, 22. Prov. xii. 18. Mat. xxvi. 52. *i* Eph. iv. 26. Rom. xii. 19. Mat. v. 39, 40. *k* Mat. iv. 5, 6, 7. Col. ii. 23. *l* Gen. ix. 6. Mat. xxvi. 52. Rom. xiii. 4.

Q. 106. *But this command ſeems only to ſpeak of murder!*

A. In forbidding murder, God teaches us, that he abhors the cauſes thereof; ſuch as (*m*) envy,

m James i. 20. Gal. v. 20.

(*n*) hatred, (*o*) anger, and desire of revenge; and that (*p*) he accounts all these as murder.

n Rom. i. 29. *o* 1 John, ii. 9. *p* 1 John, iii. 15.

Q. 107. *But is it enough that we do not kill any man in the manner mentioned above?*

A. No; for when God forbids envy, hatred, and anger, he commands us to (*q*) love our neighbour as ourselves; to shew (*r*) patience, peace, (*s*) meekness, (*t*) mercy, and all kindness, towards him, (*u*) and prevent his hurt as much as in us lies; and that we (*v*) do good, even to our enemies.

q Mat. xxii. 39, and vii. 12. *r* Rom. xii. 10. *s* Eph. iv. 2. Gal. vi. 1, 2. Mat. v. 5. Rom. xii. 18. *t* Exod. xxiii. 5. *u* Mat. v. 45. *v* Rom xii. 20.

XLI. LORD's DAY.

Q. 108. *What doth the seventh command teach us?*

A. That all uncleanness is accursed (*x*) of God, and that therefore we must with all our hearts (*y*) detest the same, and live (*z*) chastely and temperately, whether in (*a*) holy wedlock, or in a single life.

x Lev. xviii. 27. *y* Judg. xxii. 23. *z* 1 Thes iv. 3, 4. *a* Heb. xiii. 4. 1 Cor. vii. 4, 9.

Q. 109. *Doth God forbid in this command, only adultery, and ſuch like groſs ſins?*

A. Since both our body and ſoul are temples of the Holy Ghoſt, he commands us to preſerve them pure and holy; therefore he forbids all unchaſte actions,(*g*) geſtures, words, thoughts, (*h*) deſires, and whatever (*i*) can entice men thereto.

g Eph. v 3. 1 Cor, vi. 18. *h* Mat. v. 28. *i* Eph. v. 18. 1 Cor. xv. 33.

XLII. LORD's DAY.

Q. 110. *What doth God forbid in the eighth command?*

A. God forbids not only thoſe (*f*) thefts and (*g*) robberies which are puniſhable by the magiſtrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we deſign, to (*h*) appropriate to ourſelves the goods which belong to our neighbour; whether it be by force, or under the appearance of *right*; as by unjuſt (*i*) weights, ells, (*k*) meaſures, *fraudulent* merchandize, falſe coins, (*l*) uſury, or by any other way forbidden by

f Cor. vi. 10. *g* Cor. v. 10. *h* Luke iii. 14. 1 Theſ. iv. 6, *i* Prov. xi. 1. *k* Ezek. xlv. 9, 10, 11. Deut. xxv. 13. *l* Pſ. xv. 5. Luke vi. 35.

God; as alſo all (*m*) covetouſneſs, all abuſe and waſte of his gifts.

m 1 Cor. vi. 10.

Q. 111. *But what doth God require in this command?*

A. That I promote the advantage of my neighbour in every inſtance I can or may; and deal with him as I (*n*) deſire to be dealt with by others; further *alſo* that I faithfully labour, ſo that I (*o*) may be able to relieve the needy.

n Mat vii. 12. *o* Prov. v. 16. Eph. iv. 28.

XLIII. LORD's DAY.

Q. 112. *What is required in the ninth command?*

A. That I bear falſe witneſs (*p*) againſt no man; nor falſify (*q*) any man's word: that I be no backbiter, (*r*) or ſlanderer; that I do not judge, or join (*s*) in condemning any man raſhly or unheard; but that I (*t*) avoid all ſorts of lies and deceit, as the proper works (*u*) of the devil, unleſs I would bring down upon me the heavy wrath of God: likewiſe

p Prov. xix. 5, 9. and 21, 28. *q* Pſ. xv. 3. *r* Rom. i, 29. *s* Mat. vii. 1, &c. Luke vi. 37. *t* Lev. xix. 11. *u* Prov. xii. 22. and xiii. 5.

that in judgment and all other dealings, I love the truth, ſpeak it uprightly (*v*) and confeſs it: alſo that I defend and promote, (*x*) as much as I am able, the honour and good character of my neighbour.

v 1 Cor. xiii. 6. Eph. iv. 25. *x* 1 Peter iv. 8.

XLIV. LORD's DAY.

Q. 113. *What doth the tenth command require of us?*

A. That even the ſmalleſt inclination or thought, contrary to any of God's commands, never riſe in our hearts; but that at all times we hate all ſin with our whole hearts, (*y*) and delight in all righteouſneſs.

y Rom. vii. 7, &c.

Q. 114. *But can thoſe who are converted to God, perfectly keep theſe commands?*

A. No; but even the holieſt men while in this life, have only ſmall beginnings of this (*z*) obedidience, yet ſo, that with a (*a*) ſincere reſolution, they begin to live, not only according to ſome, but all the commands of God.

z Rom. vii. 14. *a* Rom vii. 22, 15, &c. James ii, 20,

Q. 115. *Why will God then have the ten commands ſo ſtrictly preached, ſince no man in this life can keep them?*

A. Firſt, that all our life time, we may learn (*b*) more and more to know our ſinful nature, and thus become the more earneſt in ſeeking, the remiſſion of ſin, (*c*) and righteouſneſs in Chriſt: likewiſe, that we conſtantly endeavour and pray to God for the grace of the holy ſpirit, that we may become more and more conformable to the image of God, till we arive at the perfection propoſed to us, in a life to come. (*d*)

b 1 John i. 9. Pſ. iii. 2, 5. *c* Rom. vii. 24. *d* 1 Cor. ix, 24. Phil. iii. 12, 13, 14.

OF PRAYER.

XLV. LORD's DAY.

Q. 116. *Why is prayer neceſſary for Chriſtians?*

A. Becauſe it is that chief part of (*e*) thankfulneſs which God requires of us: and alſo *becauſe* God will give his grace and holy ſpirit to thoſe only who with ſincere deſires continually aſk them of him, and (*f*) are thankful for them.

e Pſ. l. 15 *f* Mat. vii. 7, 8. Luke xi, 9, 13. Mat, xiii. 12. Pſ. l. 15.

Q. 117. *What are the requiſites of that prayer, which is acceptable to God, and which he will hear?*

A. Firſt, that we from the heart pray to the one true God only, who hath (*g*) manifeſted himſelf in his word, for all things he hath commanded us to aſk of him: (*h*) ſecondly, that we rightly and thoroughly know our need and miſery, that ſo we may (*i*) deeply humble ourſelves in the preſence of his divine majeſty: thirdly, that we may be fully perſuaded that he, notwithſtanding we are (*k*) unworthy of it, will, for the ſake of Chriſt our Lord, certainly (*l*) hear our prayer, as he has (*m*) promiſed us in his word.

g John iv. 22. *h* Rom. viii. 26. 1 John, v. 14. *i* John iv. 23, 24. Pſ. cxlv. 18. *k* ii. Chron. 20, 12. *l* Pſ. ii. 11, and xxxiv. 18. 19. Iſa lxvi. 2. *m* Rom. x. 14, and viii. 15, 16. James i. 6, &c. John xiv. 13. Dan. ix. 17, 18. Mat. vii. 8. Pſ. cxliii. 1.

Q. 118. *What hath God commanded us to aſk of him?*

All (*n*) things neceſſary for ſoul and body; which Chriſt our Lord has compriſed, in that prayer he himſelf (*o*) has taught us.

n Jam. i. 17. Mat. vi. 33. *o* Mat. vi. 9, 10, &c. Luke xi. 2, &c.

Q. 119. *What are the words of that prayer?*

A. *Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.*

XLVI. LORD's DAY.

Q. 120. *Why hath Chriſt commanded us to addreſs God thus,* "Our Father?"

A. That immediately in the very beginning of our prayer, he might excite in us a child like reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Chriſt, (*p*) and will much leſs deny us what we aſk of him in true faith, than our parents (*q*) will refuſe us earthly things.

p Mat. vi, 9. *q* Mat. vii, 9, 10, 11. Luke xi. 11. Iſa. xlix, 15.

Q. 121. *Why is it here added,* "Which art in heaven?"

A. Leſt we ſhould form any (*r*) earthly concep-

r Jer. xxiii, 24. Acts xvii. 24.

tions of God's heavenly majeſty, and that we (*s*) may expect from his Almighty power all things neceſſary for ſoul and body.

s Rom. x. 12.

XLVII. LORD's DAY.

Q. 122. *Which is the firſt petition?*

A. "(*t*) Hallowed be thy name; that is, grant us firſt rightly (*u*) to know thee, and to (*v*) ſanctify, glorify, and praiſe thee in all thy works, in which thy power, wiſdom, goodneſs, juſtice, mercy, and truth, are clearly diſplayed; and further alſo, that we may ſo order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blaſphemed, but rather (*x*) honoured and praiſed, on our account.

t Mat. vi, 9. *u* John xvii, 3. Jer. ix. 23, 24. Mat. xvi, 17. James i. 5. *v* Pſ. cxix, 137, 138. Luke i. 46. Pſ. cxlv, 8, 9. *x* Pſ. cxv. 1, 71, 8.

XLVIII. LORD's DAY.

Q. 123. *Which is the ſecond petition?*

A. "(*y*) Thy kinndom come;" that is, rule us ſo by thy word and ſpirit, that we may (*z*) ſubmit

y Mat. vi. 10. *z* Mat. vi, 35. Pſ. cxix. 5.

ourſelves more and more to thee; preſerve and (*a*) increaſe thy church, deſtroy the (*b*) works of the devil, and all violence which would exalt itſelf againſt thee; and alſo, all wicked counſels deviſed againſt thy holy word; till the full (*c*) perfection of thy kingdom takes place, (*d*) wherein thou ſhalt be all in all.

a Pſ. li, 18. *b* 1 John iii, 8. Rom xvi. 20. *c* Rev. xxii, 17, 20. *d* 1 Cor. xv, 28.

XLIX. LORD's DAY.

Q. 124. *Which is the third petition?*

A. "(*e*) Thy will be done in earth as it is in heaven;" that is, grant that we and all men may renounce (*f*) our own will, and without murmuring (*g*) obey thy will which is only good; that ſo every one may attend to and (*h*) perform the duties of his ſtation and calling as willingly and faithfully, as the (*i*) angels do in heaven.

e Mat. vi, 10. *f* Mat. xvi, 24. Tit. ii. xii. *g* Luke xxii, 42. *h* 1 Cor. vii, 24. Eph. iv, 1. *i* Pſ. ciii, 20.

L. LORD's DAY.

Q. 125. *Which is the fourth petition?*

A. "(*k*) Give us this day our daily bread;" that is, be pleaſed to provide us with all things (*l*) neceſſary for the body, that we may thereby acknowledge thee to be the only fountain of all (*m*) good, and that neither our care nor induſtry, nor *even* thy gifts, can (*n*) profit us without thy bleſſing, and therefore that we may withdraw our truſt from all creatures, and place (*o*) it alone in thee.

k Mat. vi. 11. *l* Pſ. cxlv, 15. Mat. vi. 25, &c. *m* Acts xvii, 25, and xiv, 17. *n* 1 Cor. xv. 58. Deut. viii, 3. Pſ. cxxvii, 1, 2. *o* Pſ. lxii, 11, and lv, 23.

LI. LORD's DAY.

Q. 126. *Which is the fifth petition?*

A. "(*o*) And forgive us our debts, as we forgive our debtors;" that is, be pleaſed for the ſake of Chriſt's blood, (*p*) not to impute to us poor ſinners, our tranſgreſſions, nor that depravity which always cleaves to us, even as we feel this evidence of thy grace in us, that it is our firm reſolution from the heart, to (*q*) forgive our neighbour.

o Mat. vi, 2. *p* Pſ. li, 1. 1 John, ii, 1, 2. *q* Mat. vi, 14, 15.

LII. LORD's DAY.

Q. 127. *Which is the ſixth petition?*

A. "(r) And lead us not into temptation, but deliver us from evil;" that is, ſince we are ſo weak in ourſelves, that we cannot ſtand (s) a moment; and beſides this, ſince our mortal enemies, the devil, (t) the (u) world, and our own (v) fleſh, ceaſe not to aſſault us; do thou therefore preſerve and ſtrengthen us by the power of thy holy ſpirit, that we may not be overcome in this ſpiritual warfare; (x) but conſtantly and ſtrenuouſly may reſiſt *our foes*, till at laſt we (y) obtain a complete victory

r Mat. vi, 13. *s* John v, 5. Pſ. ciii, 14. *t* 1 Pet. v, 8. *u* Eph. vi, 12. John xv. 19. *v* Rom. vii. 23. Gal. v, 17. *x* Mat. xxvi, 41. Mark xiii, 33. *y* 1 Theſ. iii, 13, and v. 23.

Q. 128. *How doſt thou conclude thy prayer?*

A. "(z) For thine is the kingdom, the power, and the glory for ever;" that is, all theſe we aſk of thee, becauſe thou being our King and Almighty, art willing and able to (a) give us all good; and all this we pray for, that thereby not we, but thy holy name may (b) be glorified for ever.

z Mat. vi, 13. *a* Rom. x, 12. 2 Pet. ii, 9. *b* John xiv, 13. Pſ. cxv, 1. Phil. iv, 20.

Q. 129. *What doth the word "AMEN" ſignify?*

A. " *Amen," ſignifies, it ſhall truly and certainly be; for my prayer is more aſſuredly heard of God, than I feel in my heart, that I deſire theſe things of him.

*2 Cor, i. 20, 2 Tim. ii. 13.

THE END OF THE CATECHISM.

A

COMPENDIUM

OF THE

CHRISTIAN RELIGION

For thoſe who intend to approach

THE HOLY SUPPER OF THE LORD.

---

1. Q. HOW *many things are neceſſary for thee to know, that thou enjoying real comfort, mayeſt live and die happily?*

A. Three: firſt how great my ſins and miſeries are: the ſecond, how I may be delivered from all my ſins and miſeries: the third, how I ſhall expreſs my gratitude to God for ſuch deliverance.

THE FIRST PART.

OF THE MISERY OF MAN.

2. Q. *Whence knoweſt thou thy miſery?*

A. Out of the law of God.

3. Q. *What hath God commanded thee in his law?*

A. That is contained in the ten commandments, which he hath revealed in ſcripture, as follows:

Exodus xx, and *Deut.* v, 4, 5, &c. I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.

1. Com. Thou ſhalt have no other Gods before me.

2. Com. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my commandments.

3. Com. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

4. Com. Remember the ſabbath day, to keep it holy: ſix days ſhalt thou labour, and do all thy work; but the ſeventh day is the ſabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid ſervant, nor thy cattle, nor thy ſtranger that is within thy gates, for in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it.

5. Com. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord the God giveth thee.

6. Com. Thou ſhalt not kill.

7. Com. Thou ſhalt not commit adultry.

8. Com. Thou ſhalt not ſteal.

9. Com. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

10. Com. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

4. Q. *How are the ten commandments divided?*

A. Into two tables.

5. Q. *Which is the ſum of what God requires of thee in the four commandments of the firſt table?*

A. That I ſhall love the Lord my God, with all my heart, with all my ſoul, with all my mind, and with all my ſtrength: this is the firſt and great commandment.

6. Q. *Which is the ſum of what God commands thee, in the ſix commandments of the ſecond table?*

A. That I ſhall love my neighbour as myſelf: on theſe two commandments hang the whole law and the prophets.

7. Q. *Canſt thou keep all theſe things perfectly?*

A. In no wiſe: for I am prone by nature to hate God and my neighbour; and to tranſgreſs the commandments of God in thought, word, and deed.

8. Q. *Hath God created thee naturally ſo wicked and perverſe?*

A. By no means: but he created me good and

after his own image, in the true knowledge of God, in righteouſneſs and in holineſs.

9. Q. *Whence then proceeds that depravity, which is in thee?*

A. From the fall and diſobedience of *Adam* and *Eve* in Paradiſe, hence our nature is become ſo corrupt that we are all conceived and born in ſin.

10 Q. *What was that diſobedience?*

A. That they did eat of the fruit of the tree, which God had forbidden them.

11. Q. *Does the diſobedience of* Adam *concern us?*

A. Certainly; for he is the father of us all; and we have all ſinned in him.

12. Q *Are we then incapable of doing any good as of ourſelves; and prone to all manner of wickedneſs?*

A. Indeed we are: unleſs we are regenerated by the Spirit of God.

13. Q. *Will God ſuffer ſuch diſobedience and corruption to go unpuniſhed?*

A. By no means: but in his juſt judgment will puniſh them, both in time and eternity, as is written: *curſed is every one that continueth not in all things which are written in the book of the law to do them.*

THE SECOND PART.

OF MAN's DELIVERANCE OUT OF HIS MISERY.

14 Q. *By what means canſt thou eſcape this puniſhment, and be again received into favour?*

A. By ſuch a Mediator, who is in one perſon very God, and a real righteous man.

15. Q. *Who is that Mediator?*

A. Our Lord Jeſus Chriſt, who in one perſon is true God, and a real righteous man.

16. Q. *Could not the Angels be our mediators?*

A. No: for they are neither God nor men.

17. Q. *Cannot the ſaints be our mediators?*

A. No: for they themſelves have ſinned, and have obtained ſalvation by no other means than thro' this Mediator.

18. Q. *Shall all men then be ſaved by the Mediator* Jeſus, *as they are all condemned in* Adam?

A. No: but thoſe only who receive him by a true faith: as it is written, "John iii, 16, for God ſo "loved the world, that he gave his only begotten "ſon, that whoſoever believed in him ſhould not "periſh, but have everlaſting life."

19 Q. *What is true faith?*

A. It is a certain knowledge of God, and of his promiſes revealed to us in the goſpel, and an hearty confidence that all my ſins are forgiven me, for Chriſt's ſake.

20. Q. *What is the ſum of that which God hath promiſed in the goſpel, and commanded us to believe?*

A. That is comprehended in the twelve articles of the Catholic Chriſtian Faith, which are as follows:

1. I believe in God, the Father Almighty, maker of heaven and earth.

2. And in Jeſus Chriſt his only begotten ſon, our Lord:—

3. Was conceived by the Holy Ghoſt, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried: he deſcended into hell.

5. The third day he roſe again from the dead.

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty.

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt.

9. I believe an holy Catholic church, the communion of ſaints.

10. The forgiveneſs of ſins.

11. The reſurrection of the body.

12. And the life everlaſting.

21. Q. *When you profeſs to believe in God the Father, and the Son, and the Holy Ghoſt, do you mean three Gods thereby?*

A. In no wiſe: for there is but one only true God.

22. Q. *Why do you then name three, the Father, the Son, and the Holy Ghoſt?*

A. Becauſe God hath ſo revealed himſelf in his word, that theſe three diſtinct perſons are the only one, and true God, as we alſo are baptiſed in the name of the Father, and of the Son, and of the Holy Ghoſt.

23. Q. *What believeſt thou when thou ſayeſt, "I believe in God the Father Almighty, maker of heaven and earth?*

A. That the eternal Father of our Lord Jeſus Chriſt, who of nothing made heaven and earth, and ſtill upholds them by his providence; is my God and Father, for Chriſt his Son's ſake.

24. Q. *What believeſt thou when thou ſayeſt, "And in* Jeſus Chriſt, *his only begotten Son our Lord?*

A. That Jeſus Chriſt is the eternal and only Son of the Father, co-eſſential with God the Father and the Holy Ghoſt.

25. Q. *Do you not believe that he alſo became man?*

A. Yes: for he was conceived by the Holy Ghoſt, and born of the Virgin Mary.

26. Q. *Is his Godhead then changed into humanity?*

A. No: for the Godhead is immutable.

27. Q. *How is he then become man?*

A. By aſſuming the human nature into a perſonal union with his divine.

28. Q. *Did he then bring his human nature from heaven?*

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghoſt, and is thus become like unto us, his brethren, in all things, ſin excepted. Heb. ii. 17, an iv. 15.

29. Q. *Why is he called* Jeſus, *that is Saviour?*

A. Becauſe he ſaves his people from their ſins.

30. Q. *Is there no other Saviour?*

A. No: for there is none other name under heaven, given among men, whereby we muſt be ſaved, than in the name of Jeſus. Acts iv. 12.

31. Q. *Why is he called Chriſt, that is anointed?*

A. Becauſe he was anointed with the Holy Ghoſt, and ordained by God the Father, to be our chief Prophet, our only High Prieſt, and our eternal King.

32. Q. *What then hath* Jeſus Chriſt *done to ſave us?*

A. He has ſuffered for us, was crucified and died, was buried and deſcended into hell; that is, he ſuffered the torments of hell, and thus became obedient to his father, that he might deliver us from the temporal and eternal puniſhment due to ſin.

33. Q. *In which nature hath he ſuffered this?*

A. Only in his human nature, that is, in ſoul and body.

34. Q. *What hath then his Godhead contributed hereto?*

A. His Godhead, by its power, hath in ſuch wiſe ſtrengthened the aſſumed human nature, that it could

bear the burden of God's wrath againſt ſin, and deliver us from it.

35. Q. *Did Chriſt then remain under the power of death?*

A. No: but he roſe from the dead the third day, for our juſtification. Rom. iv. 25.

36. Q. *Where is Chriſt now, as to his human nature?*

A. He is aſcended into heaven, and ſits at the right hand of God the Father, that is, exalted in the higheſt glory, far above all creatures. Eph. i. 20, 21.

37. Q. *To what end is he there ſo highly exalted?*

A. Particularly that he might from thence govern his church, and there be our interceſſor by the Father.

38. Q. *Is he not with us then even unto the end of the world, as he hath promiſed us?* Matt. xxviii. 20.

A. With reſpect to his Godhead, majeſty, grace and ſpirit, he is never abſent from us: but with reſpect to his human nature, he remains in heaven, until he ſhall come again to judge the quick and the dead.

39. Q. *What do you believe concerning the Holy Ghoſt?*

A. That he is the true and co-eternal God with the Father and Son: and that he being given to me of the Father, through Chriſt, regenerates me, and

leads me into all truth, comforts me, and will abide with me for ever.

40. Q. *What believeſt thou concerning the Holy Catholic Church?*

A. That the Son of God gathers by his word and ſpirit out of the whole human race, thoſe who are choſen to eternal life, to be a church to himſelf; of which I believe I am, and always ſhall remain a living member.

41. Q. *Where doth he gather this church?*

A. Where God's word is purely preached, and the holy ſacraments adminiſtered according to the inſtitution of Chriſt.

42. Q. *What benefits doth God beſtow on his church?*

A. He grants her remiſſion of ſins, the reſurrection of the fleſh, and eternal life.

43. Q. *What doth it profit thee now that thou believeſt all this?*

A. That I am righteous in Chriſt before God. Rom. v. 1.

44. Q. *How art thou righteous before God?*

A. Only by a true faith in Jeſus Chriſt.

45. Q. *How is it to be underſtood that thou art juſtified by faith only?*

A. Thus: that the perfect ſatisfaction and righteouſneſs of Chriſt alone, is imputed to me of God, by which my ſins are forgiven me, and I become an heir of everlaſting life; and that I cannot receive

that righteouſneſs by any other means than by faith.

46. Q. *Why cannot our good works be our righteouſneſs before God, or ſome part thereof?*

A. Becauſe even our beſt works in this life are imperfect, and polluted with ſins.

47. Q. *Do our good works then merit nothing which yet God will reward in this, and in a future life?*

A. This reward is not given out of merit, but of grace.

48. Q. *Who worketh that faith in thee?*

A. The Holy Ghoſt.

49. Q. *By what means?*

A. By the hearing of the word preached, Rom. x, 14, 17.

50. Q. *How does he ſtrengthen that faith?*

A. By the ſame word preached, and by the uſe of the holy ſacraments.

51. Q. *What are the ſacraments?*

A. They are holy ſigns and ſeals inſtituted by God, thereby to aſſure us that he of grace grants us remiſſion of ſins, and life eternal, for the ſake of that one ſacrifice of Chriſt finiſhed on the croſs.

52. Q. *How many ſacraments hath Chriſt inſtituted in the new teſtament?*

A. Two; holy baptiſm, and the holy ſupper.

53. Q. *Which is the outward ſign in baptiſm?*

A. The water with which we are baptiſed in the

name of the Father, and of the Son, and of the Holy Ghoſt.

54. Q. *What doth that ſignify and ſeal?*

A. The waſhing away of ſins by the blood and ſpirit of Jeſus Chriſt.

55. Q. *Where hath Chriſt promiſed and aſſured us of this?*

A. In the inſtitution of baptiſm, which is as follows, "Go ye unto all the world, and preach the "goſpel to every creature. He that believeth and "is baptiſed ſhall be ſaved, but he that believeth "not, ſhall be damned."

56. Q. *Are infants alſo to be baptiſed?*

A. Yes: for they as well as the adult are comprehended, in the covenant of God, and in his church.

57. Q. *Which is the outward ſign in the Lord's ſupper?*

A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the ſufferings and death of Chriſt.

58. Q. *What is thereby ſignified and ſealed?*

A. That Chriſt with his crucified body, and ſhed blood, feeds and nouriſhes our ſouls to everlaſting life.

59. Q. *Where hath Chriſt promiſed ſuch things to us?*

A. In the inſtitution of the Lord's ſupper, which is thus expreſſed, by St. Paul. 1, Cor. 11, 23, 24,

25, 26. "For I have received of the Lord, that "which alſo I delivered unto you, that the Lord Je- "ſus the ſame night in which he was betrayed, took "bread; and when he had given thanks, he brake "it, and ſaid, take eat; this is my body, which is "broken for you: this do in remembrance of me. "After the ſame manner alſo he took the cup, when "he had ſupped, ſaying, this cup is the new teſta- "ment in my blood: this do ye, as oft as ye drink "it, in remembrance of me. For as often as ye eat "this bread, and drink this cup, ye do ſhew the "Lord's death till he come."

60. Q. *Is the bread changed into the body of Chriſt, and the wine into his blood?*

A. No: no more than the water in baptiſm is changed into the blood of Chriſt.

61. Q. *After what manner muſt you examine yourſelf before you come to the Lord's ſupper?*

A. 1. I muſt examine whether I abhor myſelf for my ſins, and humble myſelf before God on account of them. 2. Whether I believe and truſt that all my ſins are forgiven me for Chriſt's ſake. 3. Whether I alſo have a ſincere reſolution henceforward, to walk in all good works.

62. Q. *May thoſe be admitted to the Lord's ſupper, who teach falſe doctrines, or lead offenſive lives?*

A. No: leſt the covenant of God be profaned, and his wrath kindled againſt the whole church.

63. Q. *How muſt we then deal with ſuch perſons?*

A. According to the appointment given us by Chriſt, Matt. 18. 15, 16, 17. "If thy brother "ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear "thee, thou haſt gained thy brother: but if he will "not hear thee, then take with thee one or two more, "that in the mouth of two or three witneſſes every "word may be eſtabliſhed: and if he ſhall neglect "to hear them, tell it unto the church: but if he neg-"lect to hear the church, let him be unto thee, as an "heathen man, and a publican."

PART THE THIRD.

OF THE GRATITUDE WE OWE TO GOD FOR REDEMPTION.

64. Q. *Since we are ſaved merely of grace through Chriſt, why muſt we then yet do good works?*

A. Not to merit heaven thereby (which Chriſt hath done) but becauſe this is commanded me of God.

65. Q. *What purpoſe then do your good works anſwer?*

A. That I ſhould thereby teſtify my thankfulneſs to God for all his benefits, and that he may be glorified by me; and that alſo I may be aſſured of the ſincerity of my faith by good works, as the

fruits thereof, and that my neighbours may be edified thereby and gained to Chriſt.

66. Q. *Shall they alſo be ſaved who do no good works?*

A. No, for the ſcripture ſaith, that neither fornicators, nor idolators, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor ſuch like, ſhall inherit the kingdom of God, 1 Cor. 6. 9. and 10. unleſs they turn to the Lord.

67. Q. *Wherein doth the converſion of man conſiſt?*

A. In a hearty repentance and avoiding of ſin, and in an earneſt deſire after, and doing of all good works.

68. Q. *What are good works?*

A. Only thoſe which proceed from a true faith, are done according to the law of God, and to his glory, and not thoſe which are founded on human inſtitutions, or on our own imaginations.

69. Q. *Can they who are converted to God, perfectly keep the law?*

A. Not at all: but even the moſt holy men, as long as they are in this life, have only a ſmall beginning of this obedience; yet ſo, that they with a ſincere reſolution begin to live not only according to ſome, but according to all the commandments of God, as they alſo conſtantly pray to God that they may daily increaſe therein.

70. Q. *To whom muſt we pray for this?*

A. Not to any creature, but to God alone, who can help us, and will hear us for Jeſus Chriſt's ſake.

71. Q. *In whoſe name muſt we pray to God?*

A. Only in the name of Chriſt, John 16. 23. and not in the name of any ſaints.

72. *What muſt we pray to God for?*

A. For all things neceſſary for ſoul and body, which Chriſt our Lord has compriſed in that prayer he himſelf has taught us.

73. Q. *What are the words of that prayer?*

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

74. Q. *What do you deſire of God in this prayer?*

A. 1. That all things which tend to the glory of God, may be promoted, and that whatſoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things neceſſary for the body, and as to my ſoul, preſerve me from all evil, which might in any wiſe be detrimental to my ſalvation. Amen.

[When thoſe perſons who are inclined to become members of the church, thoroughly know and confeſs theſe fundamental truths; they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end that they may be ſatisfied; and in caſe any of them should anſwer in the affirmative, endeavours muſt be uſed to convince them, out of the ſcriptures; and if they are all ſatisfied, they muſt be asked, whether they propoſe, by the grace of God, to perſevere in this doctrine, and to forſake the world, and to lead a new chriſtian life. Laſtly, they are to be asked, whether they will ſubmit themſelves to the chriſtian diſcipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation if there is any variance ſubſiſting between them and their neighbours.]

The end of the compendium of the chriſtian religion.

THE END.

THE

LITURGY

OF THE REFORMED CHURCH IN NETHERLAND.

Or, the Forms uſed therein in Public Worſhip.

I. Of Public Prayer. II. Of the Adminiſtration of the Holy Sacraments. III. Of the Exerciſe of Church Diſcipline. IV. Of the Ordination of Church Officers. V. Of the celebration of Marriage. VI. Of Comforting the Sick.

Chriſtian Prayers, to be uſed in the aſſembly of the Faithful, and on other occaſions.

A Prayer on the Lord's day, before ſermon.

O Eternal God, and moſt merciful Father, we humbly proſtrate ourſelves before thy high majeſty, againſt which we have ſo often and grievouſly offended; and acknowledge, if thou ſhouldſt enter into judgment with us, that we have deſerved nothing but eternal death: for beſides that we all are by original ſin, unclean in thy ſight and children of wrath, conceived in ſin and brought forth in iniquity, whereby all manner of evil luſts, ſtriving againſt thee and our neighbour, dwell within us; we have alſo indeed, frequently and without end,

tranſgreſſed thy precepts, neglecting what thou haſt commanded us, and done what thou haſt expreſsly forbidden us. We have ſtrayed like ſheep, and have greatly offended againſt thee, which we acknowledge, and are heartily ſorry for; nay we confeſs to our ſhame, and to the praiſe of thy mercy towards us, that our ſins are more than the hairs of our heads, and that we are indebted ten thouſand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards heaven, to pour out our prayers before thee. Nevertheleſs, O Lord God, and merciful Father, knowing that thou doſt not deſire the death of a ſinner, but that he may turn from his wickedneſs and live; and that thy mercy is infinite; which thou ſheweſt unto thoſe who return to thee; we heartily call upon thee, truſting in our Mediator Jeſus Chriſt, who is that Lamb of God that taketh away the ſins of the world, and we beſeech thee to commiſerate our infirmity, forgiving us all our ſins for Chriſt's ſake: waſh us in the pure fountain of his blood, that we may become clean and white as ſnow: Cover our nakedneſs with his innocence and righteouſneſs, for the glory of thy name's ſake: clear our underſtanding of all blindneſs, and our hearts of all hardneſs and pride. Open the mouth of thy ſervant at preſent, and repleniſh him with thy wiſdom and knowledge, that he may purely and confidently ſet forth thy word; prepare alſo our hearts, that we may

hear, underſtand and keep the ſame; write thy laws (according to thy promiſe) in the tables of our hearts, and ſtrengthen us to delight and walk in the ſame, to the praiſe and glory of thy name, and to the edifica ion of thy church. O gracious Father, we aſk for, and deſire all theſe things in the name of Jeſus Chriſt, who hath taught us thus to pray.

Our Father, &c.

A Prayer to be uſed on the Lord's Day, after Sermon.

ALMIGHTY and merciful God, we acknowledge in ourſelves, and confeſs before thee, as the truth is, that we are not worthy to lift up our eyes towards heaven, and to preſent our prayers before thee, if thou ſhould reſpect our merits and worthineſs; for our conſciences accuſe us, and our ſins bear witneſs againſt us; we alſo know, that thou art a righteous judge, puniſhing the ſins of thoſe who tranſgreſs thy commandments. But O Lord, ſince thou haſt commanded us to call upon thee in all times of neceſſity, and haſt of thine ineffable mercy promiſed to hear our prayers, not becauſe of our merits, (which are none) but for the merits of our Lord Jeſus Chriſt, whom thou haſt appointed to be our Mediator and Advocate: wherefore we forſake all other help, and take our refuge to thy mercy alone.

Eſpecially, O Lord, beſides the innumerable benefits which thou ſheweſt to all mankind in general on

earth, thou haſt in particular beſtowed manifold favours on us, which we are not capable to comprehend or expreſs: for thou haſt delivered us from the woeful ſlavery of the devil, and all idolatry, wherein we were held, and haſt brought us to the light of thy truth, and to the knowledge of thy holy goſpel. On the contrary, we have by our ingratitude been regardleſs of theſe thy benefits, we are departed from thee, and have followed our own devices, not honouring thee as was our bounden duty to do. Thus have we, O Lord, grievouſly ſinned, and highly offended thee, and can expect nothing elſe than everlaſting death and damnation, if thou ſhouldſt deal with us according to our deſerts. Yea we alſo perceive, O Lord, by the chaſtiſements, which thou daily art inflicting on us, that thou art juſtly diſpleaſed with us. For ſince thou art juſt, thou wilt puniſh no man without cauſe, and we alſo ſee thine hand ſtretched out, further to puniſh us. But though thou didſt puniſh us more ſeverely than thou haſt hitherto done, nay though all the plagues fell upon us, wherewith thou didſt viſit the ſins of thy people Iſrael, we muſt ſtill confeſs that thou wouldeſt do us no injuſtice. But, O Lord, thou art our God, and we are but duſt and aſhes; thou art our Creator, and we are thy handy work; thou art our Shepherd, and we are thy ſheep; thou art our Redeemer; and we are thoſe whom thou haſt redeemed. Thou art our Father, and we are thy children and heirs. Therefore do

not puniſh us in thine anger, but chaſtiſe us mercifully, and preſerve that work which thou haſt of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Iſrael have frequently offended thee, and thou haſt juſtly puniſhed them, but as oft as they turned themſelves again to thee, thou didſt always mercifully receive them into favour. And though their ſins and tranſgreſſions were never ſo great, thou didſt always avert thy wrath and puniſhment prepared for them by reaſon of the covenant which thou hadſt made with thy ſervants, Abraham, Iſaac, and Jacob, ſo that thou never haſt refuſed to hear the prayers of thy people. And we have of thy mercy even that ſame covenant, which thou haſt erected in the hand of Jeſus Chriſt our Mediator between thee and all believers: nay it is now more glorious and efficacious, ſince Chriſt hath ratified and confirmed the ſame by his holy ſuffering and death, and entrance into his glory. Therefore, O Lord, forſaking ourſelves, and all human aſſiſtance, we fly for ſuccour to this bleſſed covenant of grace, by means whereof our Lord Jeſus Chriſt (having offered his body once on the croſs as a perfect ſacrifice for us) hath reconciled us with thee, for ever. Therefore, O Lord, look upon the face of thine anointed, and not our ſins, that thine anger may be appeaſed by his interceſſion. And cauſe thy face to ſhine on us to our joy and ſalvation. Take us henceforth in thy holy guidance and

protection, and govern us with thy holy Spirit, who daily more and more mortifying our fleſh with all its luſts, renews us to a better life, and produces in us fruits of true faith, that hereby thy name may be glorified and praiſed to all eternity, and that we deſpiſing all tranſitory things, may with an ardent deſire, fix our thoughts only on things heavenly.

And in as much as it is thy pleaſure that we ſhould pray for all mankind, we beſeech thee to extend thy bleſſings on the doctrine of thy holy Goſpel, that it may be preached and excepted every where, that the whole world may be filled with thy ſaving knowledge, that the ignorant may be converted, the weak ſtrengthened, that every one, not only in word, but alſo in deed, may magnify and ſanctify thy holy name.

Send forth for this end faithful labourers in thy harveſt. And alſo repleniſh them with thy grace, that they may faithfully ſerve before thee. On the contrary, utterly deſtroy all falſe teachers, ravenous wolves and hirelings, who ſeek their own honour and advantage, and not the glory of their holy name only, nor the welfare and ſalvation of ſouls. Be alſo pleaſed graciouſly to preſerve and govern all thy chriſtian churches, ſpread over the face of the earth: in unity of true faith, and in godlineſs of life, that thy kingdom may daily increaſe, and that of Satan be deſtroyed, till thy kingdom is perfected when thou ſhalt be all in all.

Particularly we pray for theſe United States of America; keep them under thy holy protection; proſper them in their agriculture, manufactures, commerce and literature; and let their civil and religious rights be preſerved inviolate to the lateſt poſterity.

Bleſs and long preſerve thy ſervant, the Preſident of the United States. Bleſs the Vice Preſident, the Senate and Houſe of Repreſentatives in Congreſs aſſembled. Bleſs all placed in authority throughout [illegible] ſtates, and eſpecially in the ſtate wherein we reſide; the Governor of the ſtate, the magiſtrates, and all others entruſted with powers either legiſlative or executive. Repleniſh them all with thy grace and heavenly gifts, each in his reſpective calling and ſtate, wherein thou haſt placed him, that they may wiſely govern, and ſtrenuouſly protect the people, whom thou haſt committed to their care, faithfully defend thy worſhip, and rightly adminiſter juſtice among the people: preſide with thy holy ſpirit in their aſſemblies, that in all caſes they may reſolve nothing but what is good and becoming, and let the laws be happily executed: that theſe United States being preſerved from all enemies, the evil-doers, puniſhed, and the juſt protected, thy name thereby may be praiſed, and the kingdom of the King of Kings, Chriſt Jeſus, promoted; and that we may lead a quiet and peaceable life in all godlineſs and honeſty. Moreover we pray for our brethren, who

are under perſecution or tyranny; comfort them with thy holy Spirit, and mercifully deliver them; ſuffer not thy church wholly to be deſtroyed, nor the remembrance of thy name to be aboliſhed from the face of the earth, leſt the enemies of thy truth triumph to the diſhonouring and blaſpheming of thy name. But if it is thy divine will that the ſuffering chriſtians ſhould die for the glory of thy name, and by their death witneſs unto the truth, comfort them in their ſufferings, that they, conſidering them as coming from thy Fatherly hand, may therefore, doing thy will, remain ſtedfaſt, whether in life or death; to thy glory, to the edification of thy church, and to their ſalvation. We likewiſe beſeech thee, for all thoſe whom thou doſt afflict with poverty, impriſonment, ſickneſs of body or mind, comfort them all, O Lord, according to their ſeveral neceſſities. Grant that their chaſtiſement may bring them to the knowledge of their ſins, and to an amendment of their lives. Give them alſo firm patience, alleviate their ſufferings, and finally deliver them, that they may rejoice in thy goodneſs, and eternally praiſe thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our reſpective callings according to thy will, and ſo uſe the giſts which we receive of thy bleſſing, that they may not impede, but rather further us to life eternal. Strengthen us in all

temptations, that we ſtriving in true faith, may overcome, and hereafter enjoy with Chriſt, life eternal.

We aſk thee for all theſe things, as our faithful Lord, and Saviour Jeſus Chriſt himſelf hath taught us:

Our Father, &c.

Afterwards the congregation is diſmiſſed with the uſual bleſſing.

Receive the bleſſing of the Lord.

The Lord bleſs thee, and keep thee: the Lord make his face to ſhine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

A Prayer before the explanation of the Catechiſm.

O Heavenly Father, thy word is perfect, converting the ſoul, a ſure teſtimony, making wiſe the ſimple, enlightening the eyes of the blind, and a powerful means unto ſalvation, for all thoſe who believe. And whereas we are not only blind by nature, but even incapable of doing any good: and alſo ſince thou wilt help none, but thoſe who are of a broken and contrite heart; we beſeech thee to enlighten our underſtanding with thy holy Spirit, and give us a meek heart, free from all haughtineſs and carnal knowledge, that we may hearing thy word-

rightly underſtand it, and regulate our life accordingly: be graciouſly pleaſed to convert all thoſe who ſtill ſtray from thy truth, that we may together with them, unanimouſly ſerve thee in true holineſs and righteouſneſs all the days of our life.

We crave all theſe things for Chriſt's ſake, who hath thus taught us to pray in his name, and promiſed to hear us;

Our Father, &c.

A Prayer after the explanation of the Catechiſm.

O Gracious God, and merciful Father, we give thee hearty thanks, that it hath pleaſed thee, not only to take us in thy covenant, but alſo our little children, which thou haſt not only ſealed unto them, by thy holy baptiſm, but yet daily ſheweth when thou perfecteſt thy praiſe out of their mouths, thus to cauſe the wiſe world to bluſh: we beſeech thee, increaſe thy grace in them, that they may always grow up and wax in Chriſt thy Son; till they acquire their perfect manly age in all knowledge and righteouſneſs. Give us grace, that we may educate them, as thou haſt commanded us, in thy knowledge and fear, that by their godlineſs the kingdom of ſatan may be deſtroyed, and the kingdom of Jeſus Chriſt, ſtrengthened in this and other congregations, to the glory of thy holy name, and to their eternal ſalvation, through Jeſus Chriſt. Amen.

A Prayer before ſermon in the week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confeſs before thy divine majeſty, that we are poor miſerable ſinners, conceived in ſin, and born in iniquity, prone to all evil, unfit for any good; and that we by our ſinful life, continually tranſgreſs thy holy commandments, whereby we provoke thine anger againſt us, and according to thy righteous judgement, expoſe ourſelves unto eternal damnation. But, O Lord, we repent and are ſorry that we have offended thee, we bewail our tranſgreſſions, beſeeching that thou wilt graciouſly pity our miſery. Have compaſſion on us, O moſt bounteous God and Father, and forgive us all our ſins, for that holy paſſion of thy well beloved ſon Jeſus Chriſt. Grant us alſo the grace of thy holy Spirit, that we may with all our hearts ſtudy to know our own unrighteouſneſs, and ſincerely abhor ourſelves; that ſin may be mortified in us, and we be raiſed up to a new life; that we may bring forth genuine fruits of holineſs and righteouſneſs, which through Jeſus Chriſt are acceptable to thee. Give us to underſtand thy holy word according to thy divine will that we may learn thereby to put our whole truſt in thee alone, and withdraw it from all creatures. That alſo our old man; with all the affections thereof, may be daily more and more crucified and that we offer up ourſelves unto thee a living ſacrifice, to the glory

of thy holy name, and to the edification of our neighbours; through Jeſus Chriſt our Lord, who hath taught and commanded us to pray.

OUR FATHER, &c.

A Prayer after ſermon in the week.

LORD God Almighty, let not thy holy name be profaned for our ſins, for we have divers ways ſinned againſt thee, ſince, we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily ſtir up thine anger againſt us: wherefore thou doſt juſtly puniſh us: but, O Lord, be mindful of thy great mercy, and have compaſſion on us. Give us knowledge of and repentance for our ſins, and amendment of our lives: ſtrengthen the miniſters of thy church, that they may faithfully and ſtedfaſtly declare thy holy word: and the magiſtrates of thy people, that they may bear the ſword with equity and prudence, preſerve us from all deceit and unfaithfulneſs, confound all evil, and ſubtle counſels taken againſt thy word and church. O Lord withhold not from us thy ſpirit and word, but grant us increaſe of faith; and in all trouble and adverſity, patience and conſtancy. Aſſiſt thy church, deliver her from all affliction, deriſion, and perſecution. Strengthen alſo the weak and ſorrowful of heart, and ſend us thy peace, through Jeſus Chriſt our Lord,

who hath given us this ſure promiſe: *verily verily I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you;* and hath commanded us to pray,

OUR FATHER, &c.

A Morning Prayer.

O Merciful Father, we thank thee, that thou haſt in faithfulneſs watched over us the night paſt, and beſeech thee, to ſtrengthen, and henceforth guide us by thy holy Spirit, that we may ſpend this and all the days of our lives in all righteouſneſs and holineſs, and that whatſoever we undertake, we may always aim at the promoting of thy glory, and expect all the ſucceſs of our undertakings from thy bountiful hand alone: and to the end that we may obtain this mercy of thee, be pleaſed (according to thy promiſe) to forgive all our ſins through the holy paſſion and blood-ſhedding of our Lord and Saviour Jeſus Chriſt, for we heartily repent of them. Enlighten alſo our hearts, that we, having caſt off all works of darkneſs, may as children of light walk in a new life in all godlineſs. Bleſs alſo the preaching of thy goſpel. Deſtroy all works of the devil. Strengthen all miniſters of the goſpel, and magiſtrates of thy people. Comfort all thoſe who are

perſecuted and afflicted in mind, through Jeſus Chriſt thy beloved Son, who hath promiſed us, that thou wilt certainly give us, whatſoever we ſhall aſk in his name, and therefore hath commanded us to pray:

OUR FATHER, &c.

An evening Prayer.

O Merciful God, eternal light, ſhining in darkneſs, thou who diſpelleſt the night of ſin, and all blindneſs of heart, ſince thou haſt appointed the night for reſt, and the day for labour; we beſeech thee, grant that our bodies may reſt in peace and quietneſs, that afterwards they may be able to endure the labour they muſt bear. Temper our ſleep, that it be not diſorderly, that we may remain ſpotleſs both in body and ſoul, nay, that our ſleep itſelf may be to thy glory. Enlighten the eyes of our underſtanding, that we may not ſleep in death; but always look for our deliverance from this miſery. Defend us, againſt all aſſaults of the devil, and take us in thy holy protection. And altho' we have not paſſed this day, without having greatly ſinned againſt thee, we beſeech thee to hide our ſins with thy mercy, as thou hideſt all things on earth with the darkneſs of the night, that we therefore may not be caſt out from thy preſence. Relieve and comfort all theſe who

are afflicted or diſtreſſed in mind, body or eſtate, through Jeſus Chriſt our Lord, who hath taught us to pray :

Our Father, &c.

A Prayer at the opening of the conſiſtory.

HEAVENLY Father, eternal and merciful God, it hath pleaſed thee of thy infinite wiſdom and goodneſs, to gather a church to thyſelf out of all nations upon the face of the earth, by the preaching of the holy goſpel, and to govern the ſame by the ſervice of men. Thou haſt alſo graciouſly called us up to this office, and commanded us to take heed unto ourſelves and unto the flock, which Chriſt hath bought with his precious blood.—Since we are at this preſent aſſembled in thy holy name, after the example of the apoſtolic churches, to conſult as our office requires of thoſe things which may come before us, concerning the welfare and edification of thy churches, for which we acknowledge ourſelves to be unfit and incapable, as we are by nature unable of ourſelves to think any good, much leſs to put it in practice: therefore we beſeech thee, O faithful God and Father, that thou wilt be pleaſed to be preſent with thy holy ſpirit, according to thy promiſe, in the midſt of our preſent aſſembly, to guide us in all truth. Remove from us all miſapprehenſions and

unbecoming desires of the flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ thy Son, who with thee and the Holy Ghost, the one only true God, art eternally to be praised and magnified. Amen.

A Prayer at the close of the Consistory.

O Lord God and heavenly Father, we heartily thank thee, that thou hast been pleased to gather a church to thy self in this part of the world, and to use our service therein, granting us the priviledge, that we may freely and without hinderance preach thy holy gospel and exercise all the duties of godliness: moreover we thank thee, that thou now hast been present with thy holy spirit in the midst of this our assembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord. We beseech thee, O faithful God and Father, that thou wilt graciously be pleased to bless our intended labour, and effectually to execute thy begun work: always gathering unto thyself a true church, and preserving the same in the pure doctrine, and in the right use of thy holy sacraments, and in a diligent exercise of discipline. On the contrary destroy

all evil and crafty councils, which are deviſed againſt thy word and church. Strengthen alſo all miniſters of thy church, that they may faithfully and ſtedfaſtly declare thy holy word. And the magiſtrates of thy people, that they may bear the ſword with righteouſneſs and diſcretion. Particularly we pray for thoſe, whom thou haſt been pleaſed to put in authority over us, both thoſe of higher and lower dignity, and eſpecially for the worſhipful magiſtrates of this city. Grant that their whole government may be thus directed, that the King of all Kings may rule over them and their fellow citizens, and that the kingdom of the devil (which is a kingdom of ſcandal and reproach) may daily more and more be deſtroyed and brought to nought by them as thy ſervants, and that we may lead under them a quiet and peaceable life in all godlineſs, and honeſty. Hear us, O God and Father, through Jeſus Chriſt thy beloved ſon. Who with thee and the Holy Ghoſt, the only and true God, are eternally to be magnified and praiſed. Amen.

A Prayer at the meeting of the Deacons.

MERCIFUL God and Father, thou who haſt not only ſaid unto us, that we ſhould always have the poor with us, but haſt alſo commanded that they ſhould be aſſiſted, and for that end haſt ordained the

ſervice of deacons in thy church, by whom they might be relieved: and as we who are called to the office of deacons in this congregation, are here at preſent met in thy name, to conſult together concerning our miniſtry, therefore we humbly beſeech thee for the ſake of Jeſus Chriſt, that thou wilt be pleaſed to endue us with the ſpirit of diſcretion, to the end that we may rightly diſcern who are really poor, and who are not: and that we may with all cheerfulneſs and fidelity, diſtribute the alms collected by us to every one according to his neceſſity, not leaving the indigent members of thy beloved Son comfortleſs, neither giving thoſe who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou haſt made them ſtewards; and that we having the means in hand to aſſiſt the indigent, may faithfully without vexation, and with a free heart, ſerve our office, Grant us alſo the talents, not only to comfort the miſerable with the external gift, but alſo with thy holy word. And ſince man doth not live by bread alone, but by every word that proceedeth out of thy mouth, be pleaſed therefore to extend thy bleſſing over our diſtributions, and increaſe the bread of the poor, that both we and they may have reaſon to praiſe and thank thee: expecting the bleſſed coming of thy beloved Son Jeſus Chriſt, who became poor for our ſakes to make us rich in eternity, Amen.

Grace before Meat.

Pſalm cxlv. verſe 15, 16.

The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.

Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

ALMIGHTY God, thou who haſt created all things, and doſt ſtill maintain and govern them by thy divine power, and didſt feed thy people Iſrael in the wilderneſs, bleſs us thy poor ſervants, and ſanctify theſe thy gifts, which we receive from thy bountiful goodneſs, that we may temperately and holily uſe them according to thy will, and thereby acknowledge that thou art our Father, and the fountain of all good. Grant alſo that we may at all times and above all things ſeek for that ſpiritual bread of thy word, with which our ſouls are fed to life eternal, which thou haſt prepared for us by the holy blood of thy beloved Son Jeſus Chriſt. Amen.

Our Father, &c.

Alſo our Lord Jeſus Chriſt admoniſhes us:

Luke xxi. 34, 35.

And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares: for as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

GRACE AFTER MEAT.

Thus ſpeaketh the Lord in the fifth Book of Moſes. Chapter viii, verſe 10, 11.

WHEN thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes which I commanded thee this day.

O LORD GOD and heavenly Father, we thank thee for all thy benefits, which we without intermiſſion receive from thy bountiful hand; we bleſs thy divine will, for preſerving us in this mortal life, and for ſupplying all our wants; but eſpecially for our regeneration unto a hope of a better life, which thou haſt revealed unto us by thy goſpel. We beſeech thee, merciful God and Father, not to ſuffer our hearts to be fixed upon theſe earthly and corruptible things; but that we may always look up to heaven, expecting thence our Saviour Jeſus Chriſt, until he appear in the clouds for our deliverance.—Amen. *Our Father, &c.*

A Prayer for ſick and tempted Perſons.

ALMIGHTY, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whoſe will nothing is done in heaven or in earth, although we are not worthy

to call upon thy name, nor to hope that thou wilt hear us, when we conſider how we have hitherto employed our time; we beſeech thee that thou wilt be pleaſed of thy mercy to look upon us in the face of Jeſus Chriſt, who has taken all our infirmities on him: we acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have juſtly merited this puniſhment, yea have deſerved much more. But Lord, thou knoweſt that we are thy people, and that thou art our God: we have no other refuge than to thy mercy, which thou never haſt withheld from any one who turned himſelf to thee. Therefore we beſeech thee not to impute our ſins unto us, but account the wiſdom, righteouſneſs and holineſs of Jeſus Chriſt to us, that we may in him be able to ſtand before thee. Deliver us for his ſake from theſe ſufferings, that the wicked may not think that thou haſt forſaken us. And if it is thy pleaſure longer thus to try us, give us ſtrength and patience to bear all ſuch according to thy will, and let it all turn according to thy wiſdom to our profit. Rather chaſtiſe us here, than hereafter to be loſt with the world. Grant that we may die from this world and all earthly things, and that we may daily more and more be renewed after the image of Jeſus Chriſt. Suffer us not to be ſeparated by any means from thy love; but draw us daily nigher and nigher unto thee, that we may enter upon the end of our calling with joy, that is, to die, to riſe again, and live

with Chriſt in eternity. We alſo believe that thou wilt hear us through Jeſus Chriſt, who hath taught us to pray, *Our Father, &c.*

Strengthen us alſo in the true faith, which we believe in our hearts, and profeſs with our mouths: I believe in God, &c.

OR THUS.

ETERNAL merciful God and Father, the eternal ſalvation of the living, and the everlaſting life of the dying; ſeeing that thou haſt death and life in thy hand alone, and takeſt ſuch care of us continually, that neither health nor ſickneſs, nor any good or evil can befal us, nay not a hair can fall from our head without thy will. And ſince thou doſt order all things for the good of thy people, we beſeech thee grant us the grace of thy holy Spirit, to teach us rightly to acknowledge our miſery, and patiently to bear thy chaſtiſings, which we have deſerved ten thouſand times more ſevere. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we ſhould not be condemned with the world. O Lord increaſe our faith in thine infinite mercy, that we may be more and more united to Chriſt, as members to their ſpiritual head, to whom thou wilt make us conform in ſufferings and in glory. Lighten the croſs, ſo that our weakneſs may be able to bear it, we ſubmit ourſelves entirely to thy holy will, whether thou art pleaſed to continue our ſouls

longer in theſe tabernacles, or take them into eternal life, ſince we belong to Chriſt, and therefore ſhall not periſh. We would willingly leave this weak body in hopes of a bleſſed reſurrection, when it ſhall be reſtored to us much more glorious. Grant us to experience the bleſſed comfort of the remiſſion of ſins, and of juſtification through Chriſt, that we by that ſhield may overcome all the aſſaults of ſatan. May his innocent blood waſh away all the ſtain, and uncleanneſs of our ſins, and his righteouſneſs anſwer for our unrighteouſneſs in thy laſt judgment. Arm us with faith and hope, that we may not be aſhamed or confounded by the terror of death; but when our bodily eyes are cloſing in darkneſs, may the eyes of our ſouls be directed towards thee, and when thou ſhalt have deprived us of the uſe of our tongues, may our hearts never ceaſe to call upon thee. O Lord, we commit our ſouls into thy hands, forſake us not in our laſt extremity, and that only for the ſake of Chriſt Jeſus, who hath taught us to pray,

Our Father, &c.

The form for the Adminiſtration of Baptiſm, to Infants of Believers.

THE principle parts of the doctrine of holy baptiſm are theſe three: *Firſt.* That we with our children are conceived and born in ſin, and therefore are children of wrath, in ſo much that we cannot enter into the kingdom of God, except we are born again. This the dipping in or ſprinkling with water teaches us, whereby the impurity of our ſouls is ſignified, and we admoniſhed to loath, and humble ourſelves before God, and ſeek for our purification and ſalvation without ourſelves.

Secondly. Holy baptiſm witneſſeth and ſealeth unto us the waſhing away of ſins through Jeſus Chriſt. Therefore we are baptiſed *in the name of the Father, and of the Son, and of the Holy Ghoſt.* For when we are baptiſed in the name of the Father, God the Father witneſſeth and ſealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptiſed in the name of the Son, the Son ſealeth unto us, that he doth waſh us in his blood of all our ſins, incorporating us into the fellowſhip of his death and reſurrection, ſo that we are freed from all our ſins, and accounted

righteous before God. In like manner, when we are baptiſed in the name of the Holy Ghoſt, the Holy Ghoſt aſſures us, by this holy ſacrament, that he will dwell in us, and ſanctify us to be members of Chriſt, applying unto us, that which we have in Chriſt, namely, the waſhing away of our ſins, and the daily renewing of our lives, till we ſhall finally be preſented without ſpot or wrinkle among the aſſembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts; therefore are we by God through baptiſm, admoniſhed of, and obliged unto new obedience, namely, that we cleave to this one God. Father, Son, and Holy Ghoſt; that we truſt in him, and love him with all our hearts, with all our ſouls, with all our mind, and with all our ſtrength; that we forſake the world, crucify our old nature, and walk in a new and holy life.

And if we ſometimes through weakneſs fall into ſin, we muſt not therefore deſpair of God's mercy, nor continue in ſin, ſince baptiſm is a ſeal and undoubted teſtimony, that we have an eternal covenant of grace with God.

And although our young children do not underſtand theſe things, we may not therefore exclude them from baptiſm, for as they are without their knowledge, partakers of the condemnation in Adam, ſo are they again received unto grace in Chriſt; as God ſpeaketh unto Abraham the father of all the faithful,

and therefore unto us and our children, Gen. xvii. 7. Saying, *I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.* This alſo the apoſtle Peter teſtifieth, with theſe words, Acts ii, 39. *For the promiſe is unto you, and to your children, and to all that are afar off, even as,* many as the Lord our God ſhall call. Therefore God formerly commanded them to be circumciſed, which was a ſeal of the covenant, and the righteouſneſs of faith: and therefore Chriſt alſo embraced them, laid his hands upon them and bleſſed them: Mark, Chap. x.

Since then baptiſm is come in the place of circumciſion, therefore infants are to be baptiſed as heirs of the kingdom of God, and his covenant. And parents are in duty bound, farther to inſtruct their children herein, when they ſhall arrive to years of diſcretion. That therefore this holy ordinance of God, may be adminiſtered to his glory, to our comfort, and the edification of his church, let us call upon his holy name.

O Almighty and eternal God "(who in thy ſevere judgment, didſt puniſh the unbelieving and impenitent world with the flood, and didſt of thy great mercy ſave and preſerve the faithful Noah and his family: who didſt drown the hard hearted Pharaoh with all his hoſt in the Red Sea, and didſt ſafe

ly lead thy people Iſrael through the ſame, by which baptiſm was ſignified.)" We beſeech thee that thou wilt be pleaſed of thine infinite mercy, graciouſly to look upon theſe children, and incorporate them by thy holy Spirit into thy Son Jeſus Chriſt, that they may be buried with him into his death, and be raiſed with him in newneſs of life; that they may daily follow him, joyfully bearing their croſs, and cleave unto him in true faith, firm hope, and ardent love; that they may with a comfortable ſenſe of they favour, leave this life (which is nothing but a continual death) and at the laſt day, may appear without terror before the judgment-ſeat of Chriſt thy Son, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, one only God, lives and reigns for ever, Amen.

An Exhortation to the Parents, and thoſe who come with them to Baptiſm.

BELOVED in the Lord Chriſt, you have heard that baptiſm is an ordinance of God, to ſeal unto us and to our ſeed his covenant, therefore it muſt, be uſed for that end, and not out of cuſtom or ſuperſtition. That it may then be manifeſt, that ye are thus minded, you are to anſwer ſincerely upon theſe queſtions.

Firſt. Whether you do not acknowledge, that al-

though our children are conceived and born in ſin, and therefore are ſubject to all miſeries, yea to condemnation itſelf, yet that they are ſanctified in Chriſt, and therefore as members of his church ought to be baptiſed?

Secondly. Whether you do not acknowledge the doctrine which is contained in the old and new teſtament, and in the articles of the chriſtian faith, and which is taught here in this chriſtian church, to be the true and perfect doctrine of ſalvation?

Thirdly. Whether you do not promiſe and intend to ſee theſe children when come to the years of diſcretion (whereof thou art either father or witneſs) inſtructed and brought up in the aforeſaid doctrine, or help, or cauſe them to be inſtructed therein to the utmoſt of your power?

Anſwer. Yes.

Then the miniſter of God's word in baptiſing, ſhall ſay, N. I baptiſe thee, in the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

THANKSGIVING.

ALMIGHTY God and mereiful Father, we thank and praiſe thee, that thou haſt forgiven us, and our children, all our ſins, through the blood of thy beloved Son Jeſus Chriſt, and received us

through thy holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and ſealed and confirmed the ſame unto us by holy baptiſm: we beſeech thee through the ſame Son of thy love, that thou wilt be pleaſed always to govern theſe baptiſed children by thy holy Spirit, that they may be piouſly and religiouſly educated, increaſe and grow up in the Lord Jeſus Chriſt, that they may acknowledge thy fatherly goodneſs and mercy, which thou haſt ſhewn to them and us, and live in all righteouſneſs, under our only Teacher, King and high Prieſt Jeſus Chriſt, and manfully fight againſt, and overcome ſin, the devil and his whole dominion, to the end that they may eternally praiſe, and magnify thee, and thy Son Jeſus Chriſt, together with the Holy Ghoſt, the one only true God, Amen.

The form for the Adminiſtration of holy baptiſm, to adult perſons.

HOWEVER children of chriſtian parents (altho' they underſtand not this myſtery) muſt be baptiſed by virtue of the covenant; yet it is not lawful to baptiſe thoſe who are come to years of diſcretion, except they firſt be ſenſible of their ſins, and make confeſſion both of their repentance and faith in Chriſt; for this cauſe hath not only John the Baptiſt preached (according to the command of God) the

baptiſm of repentance, and baptiſed, for the remiſſion of ſins, thoſe who confeſſed their ſins, Mark i. and Luke iii, But our Lord Jeſus Chriſt hath alſo commanded his diſciples to teach all nations, and then, to baptiſe them, in the name of the Father, and of the Son, and of the Holy Ghoſt, Mat. xxviii. Mark. xvi. Adding this promiſe: He that believeth, and is baptiſed, ſhall be ſaved. According to which rule, the Apoſtles, as appeareth out of Acts, ii. x. and 16. have baptiſed none who were of years of diſcretion, but ſuch who made confeſſion of their faith and repentance; therefore it is not lawful now a days, to baptiſe any other adult perſons, than ſuch as have been taught the myſteries of holy baptiſm, by the preaching of the goſpel, and are able to give an account of their faith by the confeſſion of the mouth. Since therefore you N. are alſo deſirous of holy baptiſm, to the end, it may be to you a ſeal of your ingrafting into the church of God, that it may appear that you do not only receive the chriſtian religion, in which you have been privately inſtructed by us, and of which alſo you have made confeſſion before us; but that you (through the grace of God) intend and purpoſe to lead a life according to the ſame; you are ſincerely to give anſwer before God and his church; *Firſt*. Doſt thou believe in the only true God, diſtinct in three perſons, Father, Son, and Holy Ghoſt, who hath made heaven and earth, and all that in them is, of nothing, and ſtill maintains and

governs them, inſomuch that nothing comes to paſs, either in heaven or on earth, without his divine will?

Anſwer. Yes.

Secondly, Doſt thou believe that thou art conceived and born in ſin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou haſt frequently both in thought, word and deed, tranſgreſſed the commandments of the Lord: and whether thou art heartily ſorry for theſe ſins?

Anſwer. Yes.

Thirdly. Doſt thou believe that Chriſt, who is the true and eternal God, and very man, who took his human nature on him out of the fleſh and blood of the virgin Mary, is given thee of God, to be thy Saviour and that thou doſt receive by this faith, remiſſion of ſins in his blood, and that thou art made by the power of the Holy Ghoſt, a member of Jeſus Chriſt, and his church?

Anſwer. Yes.

Fourthly. Doſt thou aſſent to all the articles of the chriſtian religion, as they are taught here, in this chriſtian church, according to the word of God, and purpoſe ſtedfaſtly to continue in the ſame doctrine to the end of thy life: and alſo doſt thou reject all hereſies and ſchiſms, repugnant to this doctrine, and promiſe to perſevere in the communion of our chriſ-

tian church, not only in the hearing of the word, but alſo in the uſe of the Lord's ſupper?

Anſwer. Yes.

Fifthly. Haſt thou taken a firm reſolution always to lead a chriſtian life, to forſake the world and its evil luſts, as is becoming the members of Chriſt and his church, and to ſubmit yourſelf to all chriſtian admonitions?

Anſwer. Yes.

The good and great God mercifully grant his grace and bleſſing to this your purpoſe, through Jeſus Chriſt, Amen.

The Form for the Adminiſtration of the LORD's SUPPER.

BELOVED in the Lord Jeſus Chriſt, attend to the words of the inſtitution of the holy ſupper our Lord Jeſus Chriſt, as they are delivered by the Apoſtle Paul, 1 Cor. 11. 23—30.

" For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed took bread: and when he had given thanks, he brake it, and ſaid, take eat, this is my body, which is broken for you, this do in remembrance of me. And after the ſame manner alſo, he took the cup, when he had

ſupped, ſaying, this cup is the new teſtament in my blood, this do ye, as oft as ye drink it in remembrance of me, for as oft as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come, wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body."—That we may now celebrate the ſupper of the Lord to our comfort, it is above all things neceſſary,

Firſt. Rightly to examine ourſelves.

Secondly. To direct it to that end, for which Chriſt hath ordained and inſtituted the ſame, namely, to his remembrance. The true examination of ourſelves conſiſts in theſe three parts.

Firſt. That every one conſider by himſelf, his ſins and the curſe due to him for them, to the end that he may abhor and humble himſelf before God: conſidering that the wrath of God againſt ſin is ſo great, that (rather than it ſhould go unpuniſhed) he hath puniſhed the ſame in his beloved Son Jeſus Chriſt, with the bitter and ſhameful death of the croſs.

Secondly. That every one examine his own heart, whether he doth believe this faithful promiſe of God that all his ſins are forgiven him, only for the ſake

of the paſſion and death of Jeſus Chriſt, and that the perfect righteouſneſs of Chriſt is imputed and freely given him as his own, yea, ſo perfectly as if he had ſatisfied in his own perſon for all his ſins, and fulfilled all righteouſneſs.

Thirdly. That every one examine his own conſcience, whether he purpoſeth henceforth to ſhew true thankfulneſs to God in his whole life, and to walk uprightly before him: as alſo, whether he hath laid aſide unfeignedly all enmity, hatred, and envy, and doth firmly reſolve henceforward to walk in true love and peace with his neighbour.

All thoſe then who are thus diſpoſed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jeſus Chriſt. On the contrary, thoſe who do not feel this teſtimony in their hearts, eat and drink judgment to themſelves.

Therefore we alſo, according to the command of Chriſt and the apoſtle Paul, admoniſh all thoſe who are defiled with the following ſins, to keep themſelves from the table of the Lord, and declare to them that they have no part in the kingdom of Chriſt; ſuch as all idolators, all thoſe who invoke deceaſed ſaints, angels, or other creatures; all thoſe who worſhip images; all inchanters, diviners, charmers, and thoſe who give credit to ſuch inchantments; all deſpiſers of God and his word, and of the holy ſacraments; all blaſphemers; all thoſe who

are given to raiſe diſcord, ſects and mutiny in church or ſtate; all perjured perſons; all thoſe who are diſobedient to their parents and ſuperiors; all murderers, contentious perſons, and thoſe who live in hatred and envy againſt their neighbours; all adulterers, whoremongers, drunkards, thieves, uſurers, robbers, gameſters, covetous, and all who lead offenſive lives.

All theſe, while they continue in ſuch ſins, ſhall abſtain from this meat, (which Chriſt hath ordained only for the faithful) leſt their judgment and condemnation be made the heavier. But this is not deſigned (dearly beloved brethren and ſiſters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the ſupper of the Lord, but thoſe who are without ſin; for we do not come to this ſupper, to teſtify thereby that we are perfect and righteous in ourſelves; but on the contrary, conſidering that we ſeek our life out of ourſelves in Jeſus Chriſt, we acknowledge that we lie in the midſt of death: therefore notwithſtanding we feel many infirmities and miſeries in ourſelves as namely, that we have not perfect faith, and that we do not give ourſelves to ſerve God with that zeal as we are bound, but have daily to ſtrive with the weakneſs of our faith, and the evil luſts of our fleſh; yet, ſince we are (by the grace of the Holy Ghoſt) ſorry for theſe weakneſſes, and earneſtly deſirous to fight againſt our unbelief, and to live according to all the

commandments of God: therefore we reſt aſſured that no ſin or infirmity, which ſtill remaineth againſt our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now *alſo* conſider, to what end the Lord hath inſtituted his ſupper, namely, that we do it in remembrance of him: Now after this manner are we to remember him by it.

Firſt. That we are confidently perſuaded in our hearts, that our Lord Jeſus Chriſt (according to the promiſes made to our forefathers in the old teſtament) was ſent of the Father into the world: that he aſſumed our fleſh and blood; that he bore for us the wrath of God (under which we ſhould have periſhed everlaſtingly) from the beginning of his incarnation, to the end of his life upon earth, and that he hath fulfilled for us, all obedience to the divine law, and righteouſneſs; eſpecially when the weight of our ſins and the wrath of God preſſed out of him the bloody ſweat in the garden, where he was bound that we might be freed from our ſins: that he afterwards ſuffered innumerable reproaches, that we might never be confounded.——That he was innocently condemned to death, that we might be acquitted at the judgment ſeat of God: yea, that he ſuffered his bleſſed body to be nailed on the croſs,—that he might fix thereon the hand writing of our

ſins: and hath alſo taken upon himſelf the curſe due to us, that he might fill us with his bleſſings; and hath humbled himſelf unto the deepeſt reproach and pains of hell, both in body and ſoul, on the tree of the croſs, when he cried out with a loud voice, *my God, my God! why haſt thou forſaken me?* That we might be accepted of God, and never be forſaken of him. And finally confirmed with his death and ſhedding of his blood, the new and eternal teſtament, that covenant of grace and reconciliation, when he ſaid it is finiſhed.

And that we might firmly believe that we belong to this covenant of grace, the Lord Jeſus Chriſt, in his laſt ſupper, took bread, and when he had given thanks, he brake it, and gave it to his diſciples and ſaid, Take eat, this is my body which is broken for you, this do in remembrance of me; in like manner alſo after ſupper he took the cup, gave thanks and ſaid, Drink ye all of it, this cup is the new teſtament in my blood, which is ſhed for you and for many, for the remiſſion of ſins; this do ye as often as ye drink it in remembrance of me: that is, as often as ye eat of this bread and drink of this cup, you ſhall thereby, as by a ſure remembrance and pledge, be admoniſhed and aſſured of this my hearty love and faithfulneſs towards you; that whereas you ſhould otherwiſe have ſuffered eternal death, I have given my body to the death of the croſs, and ſhed my blood for you; and as certainly feed and nouriſh

your hungry and thirſty ſoul with my crucified body, and ſhed blood to everlaſting life, as this bread is broken before your eyes, and this cup is given to you and you eat and drink the ſame with your mouth, in remembrance of me.

From this inſtitution of the holy ſupper of our Lord Jeſus Chriſt, we ſee that he directs our faith and truſt to his perfect ſacrifice (once offered on the croſs) as to the only ground and foundation of our ſalvation, wherein he is become to our hungry and thirſty ſouls, the true meat and drink of life eternal. For by his death he hath taken away the cauſe of our eternal death and miſery, namely, ſin; and obtained for us the quickening ſpirit, that we by the ſame (which dwelleth in Chriſt as in the head, and in us as his members) might have true communion with him, and be made partakers of all his bleſſings, of life eternal, righteouſneſs and glory.

Beſides, that we by the ſame ſpirit may alſo be united as members of one body in true brotherly love, as the holy Apoſtle ſaith, *For we being many are one bread and one body; for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being preſſed together, one wine followeth and mixeth itſelf together, ſo ſhall we all, who by a true faith are ingrafted into Chriſt, be altogether one body, through brotherly love, for Chriſt's ſake, our beloved Saviour, who hath ſo exceedingly loved

us: and not only ſhew this in word, but alſo in very deed towards one another.

Hereto aſſiſt us, the Almighty God and Father of our Lord Jeſus Chriſt, through his holy Spirit, AMEN.

{That we may obtain all this, let us humble ourſelves before God, and with true faith implore his grace.}

O Moſt merciful God and Father, we beſeech thee, that thou wilt be pleaſed in this ſupper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jeſus Chriſt) to work in our hearts through thy holy Spirit, that we may daily more and more with true confidence, give ourſelves up unto thy Son Jeſus Chriſt, that our afflicted and contrite hearts, through the power of the Holy Ghoſt may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our ſins, but he in us, and we in him, and thus truly be made partakers of the new and everlaſting teſtament, and of the covenant of grace. That we may not doubt but thou wilt for ever be our gracious Father, never more imputing our ſins unto us, and providing us with all things neceſſary as well for the body as the ſoul, as thy beloved children and heirs; grant us alſo thy grace, that we may take upon us our croſs cheerfully, deny ourſelves, confeſs our Saviour, and in all tribulations

with uplifted heads expect our Lord Jeſus Chriſt from heaven, where he will make our mortal bodies like unto his moſt glorious body, and take us unto him in eternity, Amen.

Our Father, &c.

Strengthen us alſo by this holy ſupper in the Catholic undoubted Chriſtian faith, whereof we make confeſſion with our mouths and hearts, ſaying,

I Believe in God the Father Almighty, Maker of heaven and earth: and in Jeſus Chriſt his only Son our Lord: who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell: the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt: the Holy Catholic church: the communion of ſaints: the forgiveneſs of ſins; the reſurrection of the body; and the life everlaſting, Amen.

That we may be now fed with the true heavenly bread Chriſt Jeſus, let us not cleave with our hearts unto the external bread and wine, but liſt them up on high in heaven, where Chriſt Jeſus is our advocate, at the right hand of his heavenly Father, whither alſo the articles of our faith lead us; not doubting

but we ſhall as certainly be fed and and refreſhed in our ſouls through the working of the Holy Ghoſt with his body and blood, as we receive the holy bread and wine in remembrance of him.

{In breaking and diſtributing the bread, the Miniſter ſhall ſay,}

The bread which we break, is the communion of the body of Chriſt.

(And when he giveth the cup)

The cup of bleſſing, with which we bleſs, is the communion of the blood of Chriſt.

{During the communion, there ſhall or may be devoutly ſung, a pſalm, or ſome chapter read, in remembrance of the death of Chriſt, as the 53d chap. of Iſaiah, the 13, 14, 15, 16, 17, and 18, chapters of John, or the like.}

{After the Communion, the Miniſter ſhall ſay.}

Beloved in the Lord, ſince the Lord hath now fed our ſouls at his table, let us therefore jointly praiſe his holy name with thankſgiving, and every one ſay in his heart, thus,

Bleſs the Lord, O my ſoul; and all that is within me, bleſs his holy name.

Bleſs the Lord, O my ſoul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diſeaſes.

Who redemeth thy life from deſtruction, who

crowneth thee with loving kindneſs and tender mercies.

The Lord is merciful and gracious, ſlow to anger and plenteous in mercy.

He hath not dealt with us after our ſins, nor rewardeth us according to our iniquities.

Far as the heaven is high above the earth, ſo great is his mercy towards them that fear him.

As far as the Eaſt is from the Weſt, ſo far hath he removed our tranſgreſſions from us.

Like as a father pitieth his children, ſo the Lord pitieth them that fear him.

Who hath not ſpared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet ſinners, Chriſt died for us; much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him: for if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life. Therefore ſhall my mouth and heart ſhew forth the praiſe of the Lord from this time forth for evermore, Amen.

Let every one ſay with an attentive heart,

O ALMIGHTY, merciful God and Father, we render thee moſt humble and hearty thanks, that thou haſt of thy infinite mercy, given

us thine only begotten Son, for a Mediator and a ſacrifice for our ſins, and to be our meat and drink unto life eternal, and that thou giveſt us a lively faith, whereby we are made partakers of ſuch of thy benenefits—thou haſt alſo been pleaſed, that thy beloved Son Jeſus Chriſt ſhould inſtitute and ordain his holy ſupper for the confirmation of the ſame: grant we beſeech thee O faithful God and Father, that though the operation of thy Holy Spirit, the commemoration of the death of our Lord Jeſus Chriſt, may tend to the daily increaſe of our faith and ſaving fellowſhip with him, through Jeſus Chriſt thy Son, in whoſe name we conclude our prayers, ſaying,

Our Father, &c.

The end of the Adminiſtration of the LORD's SUPPER.

The FORM of EXCOMMUNICATION.

BELOVED in the Lord Jeſus Chriſt; it is known unto you, that we have ſeveral times, and by ſeveral methods declared unto you the great ſin committed, and the heinous offence given by our fellow-member N. to the end that he, by your chriſtian admonitions, and prayers to God, might be brought to repentance, and ſo be freed from the bonds of the

devil, (by whom he is held captive) and recovered by the will of the Lord; but we cannot conceal from you, with great ſorrow, that no one has as yet appeared before us, who hath in the leaſt given us to underſtand, that he by the frequent admonitions given him, (as well in private as before witneſſes, and in the preſence of many) is come to any remorſe for his ſins, or hath ſhewn the leaſt tokens of true repentance; ſince then he daily aggravates his ſin (which in itſelf is not ſmall) by his ſtubborneſs, and ſince we have ſignified unto you the laſt time, that in caſe he did not repent, after ſuch patience ſhewn him by the church, we ſhould be under the diſagreeable neceſſity of being further grieved for him, and come to the laſt remedy; wherefore we at this preſent are neceſſitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if poſſible) aſhamed of his ſins, and likewiſe that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blaſphemed.

Therefore we the miniſters and rulers of the church of God being here aſſembled in the name and authority of our Lord Jeſus Chriſt, declare before you all, that for the aforeſaid reaſons we have excommunicated, and by theſe do excommunicate N. from the church of God, and from fellowſhip with

Chriſt, and the holy ſacraments, and from all the ſpiritual bleſſings and benefits which God promiſeth to and beſtows upon his church, ſo long as he obſtinately and impenitently perſiſts in his ſins, and is therefore to be accounted by you as an heathen man and a publican, according to the command of Chriſt, Mat. xviii. who ſaith, that whatſoever his miniſters ſhall bind on earth, ſhall be bound in heaven.

Further we exhort you beloved Chriſtians, to keep no company with him, that he may be aſhamed: yet count him not as an enemy, but at all times admoniſh him as you would a brother. In the mean time let every one take warning by this and ſuch like examples, to fear the Lord, and diligently take heed unto himſelf, *If he thinketh he ſtandeth, leſt he fall;* but having true fellowſhip with the Father and his Son Jeſus Chriſt, together with all faithful chriſtians, remain ſtedfaſt therein to the end, and ſo obtain eternal ſalvation. You have ſeen, beloved brethren and ſiſters, in what manner this our excommunicated brother hath begun to fall, and by degrees is come to ruin; obſerve therefore, how ſubtil ſatan is, to bring man to deſtruction, and to withdraw him from all ſalutary means of ſalvation; guard then, againſt the leaſt beginnings of evil, and laying aſide, according to the exhortation of the apoſtle, every weight and the ſin which does ſo eaſily beſet us, let us run with patience the race that is ſet before us looking unto Jeſus the author and finiſher of our

faith ; be ſober, watch and pray, leſt you enter into temptation. To day if you will hear the voice of the Lord, harden not your hearts, but work out your own ſalvation with fear and trembling ; and every one repent of his ſins, leſt that our God humble us again, and that we ſhould be obliged to bewail ſome one of you : but that you may with one accord, living in all godlineſs, be our own crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleaſure, let us call upon his holy name with confeſſion of our ſins, ſaying,

O Righteous God and merciful Father, we bewail our ſins before thy high majeſty, and acknowledge that we have deſerved the grief and ſorrow cauſed unto us by the cutting off of this our late fellow member ; yea we all deſerve, ſhouldſt thou enter into judgment with us, by reaſon of our great tranſgreſſions, to be cut off and baniſhed from thy preſence. But O Lord thou art merciful unto us for Chriſt's ſake, forgive us our treſpaſſes, for we heartily repent of them, and daily work in our hearts a greater meaſure of ſorrow for them ; that we may, fearing thy judgments, which thou executeſt againſt the ſtiff-necked, endeavour to pleaſe thee : grant us to avoid all pollution of the world, and thoſe who are cut off from the communion of the church, that we may not make ourſelves partakers of their ſins ; and that he who is excommunicated may become aſham-

ed of his ſins: und ſince thou deſireſt not the death of a ſinner, but that he may repent and live, and the boſom of thy church is always open for thoſe who turn away from their wickedneſs: we therefore humbly beſeech thee, to kindle in our hearts a pious zeal, that we may labour, with good chriſtian admonitions and examples, to bring again this excommunicated perſon on the right way, together with all thoſe who through unbelief or diſſoluteneſs of life go aſtray.

Give thy bleſſing to our admonitions, that we may have reaſon thereby to rejoice again in him, for whom we muſt now mourn: and that thy holy name may be praiſed, through our Lord Jeſus Chriſt, who hath thus taught us to pray,

Our Father, &c.

The form of re-admitting excommunicated perſons into the church of Chriſt.

BELOVED in the Lord, it is known unto you, that ſome time ago our fellow member N. was cut off from the church of Chriſt: we cannot now conceal from you, that he by the above-mentioned remedy, as alſo by means of good admonitions and your chriſtian prayers, is come ſo far that he is aſhamed of his ſins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in duty bound to receive ſuch perſons with joy, and it being neceſſary that good order ſhould be uſed therein, we therefore give you to underſtand hereby, that we purpoſe to looſe again the aforementioned excommunicated perſon from the bond of excommunication the next time when by the grace of God we celebrate the ſupper of the Lord, and receive him again into the communion of the church; except any one of you in the mean time, ſhall ſhew juſt cauſe why this ought not to be done, of which you muſt give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy ſhewn this poor ſinner, beſeeching him, to perfect his work in him to his eternal ſalvation, Amen.

{Afterwards, if no impediment be alledged, the Miniſter ſhall proceed to the re admiſſion of the excommunicated ſinner, in the following manner:}

Beloved chriſtians, we have the laſt time informed you of the repentance of our fellow member N. to the end that he might with your fore-knowledge be again received into the church of Chriſt: and whereas no one has alledged any thing why his re-admiſſion ought not to take place, we therefore at preſent purpoſe to proceed to the ſame.

Our Lord Jeſus Chriſt, Mat. Chap. xviii, having confirmed the ſentence of his church, in the excom-

municating of impenitent ſinners; declareth immediately thereupon, "that whatſoever his miniſters ſhall looſe on earth, ſhall be looſed in heaven;" whereby he giveth to underſtand, that when any perſon is cut off from his church, he is not deprived of all hopes of ſalvation; but can again be looſed from the bonds of condemnation.—Therefore ſince God declares in his word, not to take pleaſure in the death of a ſinner, but that he turn from his wickedneſs and live, ſo the church always hopes for the repentance of the backſlidden ſinner, and keepeth her boſom open to receive the penitent: accordingly the apoſtle Paul, 1 Cor. v, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, ſince being reproved by many, he was come to the knowledge of his ſins: to the end that he ſhould not be ſwallowed up with over much ſorrow. 2. Cor. ii.

Secondly, Chriſt teacheth us in the aforementioned text, that the ſentence of abſolution, which is paſſed upon ſuch a penitent ſinner, according to the word of God, is counted ſure and firm by the Lord; therefore no one ought to doubt in the leaſt, who truly repents, that he is aſſuredly received by God in mercy, as Chriſt ſaith, John, Chap. xx. "Whoſe ſoever ſins ye remit, they are remitted unto them."

But now to proceed to the matter in hand. I aſk thee N. whether thou doſt declare here with all thine heart before God and his church, that thou art ſin-

cerely ſorry for the ſin and ſtubbornneſs for which thou haſt been juſtly cut off from the church? whether thou doſt alſo truly believe, that the Lord hath forgiven thee, and doth forgive thy ſins for Chriſt's ſake and that thou therefore art deſirous to be readmitted into the church of Chriſt, promiſing henceforth to live in all godlineſs, according to the command of the Lord?

Anſwer.——Yes, Verily.——

(Then the miniſter ſhall further ſay,)

We then here aſſembled, in the name and authority of the Lord Jeſus Chriſt, declare thee N. to be abſolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Chriſt and of the holy ſacraments, and of all the ſpiritual bleſſings and benefits of God, which he promiſeth to and beſtoweth upon his church: may the eternal God preſerve thee therein to the end, through his only begotten Son Jeſus Chriſt, Amen.

Be therefore aſſured in thy heart my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyſelf againſt the ſubtilty of ſatan, and the wickedneſs of the world, to the end that you may not fall again into ſin; love Chriſt, for many ſins are forgiven thee.

And you beloved chriſtians, receive this your brother with hearty affection; be glad that he was dead and he is alive again, he was loſt and is found: rejoice

with the Angels of heaven, over this ſinner who repenteth; count him no longer as a ſtranger, but as a fellow citizen with the ſaints, and of the houſehold of God.

And whereas we can have no good of ourſelves, let us praiſing and magnifying the Lord Almighty, implore his mercy, ſaying.

GRACIOUS God and Father, we thank thee through Jeſus Chriſt, that thou haſt been pleaſed to give this our fellow brother repentance unto life, and us cauſe to rejoice in his converſion. We beſeech thee, ſhew him thy mercy, that he may become more and more aſſured in his mind of the remiſſion of his ſins, and that he may receive from thence inexpreſſible joy and delight, to ſerve thee. And whereas he hath heretofore by his ſins offended many, grant that he may by his converſion edify many. Grant alſo that he may ſtedfaſtly walk in thy ways, to the end; and may we learn from this example, that with thee is mercy, that thou mayeſt be feared; and that we counting him for our brother and co-heir of life eternal, may jointly ſerve thee with filial fear and obedience all the days of our life, through Jeſus Chriſt our Lord, in whoſe name we thus conclude our prayer:

Our Father, &c.

Form for Ordaining the Miniſters of God's Word.

{The ſermon and the uſual prayers being finiſhed, the Miniſter ſhall thus ſpeak, to the congregation.}

BELOVED brethren, it is known unto you, that we have now at three different times publiſhed the name of our brother N. here preſent, to learn whether any perſon had aught to offer concerning his doctrine or life, why he might not be ordained to the miniſtry of the word. And whereas no one hath appeared before us, who hath alledged any thing lawful againſt his perſon, we ſhall therefore at preſent, in the name of the Lord, proceed to his ordination; for which purpoſe you N. and all thoſe who are here preſent, ſhall firſt attend to a ſhort declaration taken from the word of God, touching the inſtitution and the office of paſtors and miniſters of God's word; where, in the firſt place you are to obſerve, that God our heavenly Father, willing to call and gather a church from amongſt the corrupt race of men unto life eternal, doth by a particular mark of his favour uſe the miniſtry of men therein.

Therefore Paul ſaith, That the Lord *Jeſus Chriſt hath given ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and miniſters; for the perfecting of the ſaints, for the work of the*

miniſtry, for the edifying of the body of Chriſt. Here we ſee that the holy Apoſtle among other things ſaith, that the paſtoral office is an inſtitution of Chriſt.

What this holy office enjoins, may eaſily be gathered from the very name itſelf; for as it is the duty of a common ſhepherd, to feed, guide, protect and rule the flock committed to his charge: ſo it is with regard to theſe ſpiritual ſhepherds, who are ſet over the church, which God calleth unto ſalvation, and counts them as ſheep of his paſture. The paſture with which theſe ſheep are fed, is nothing elſe but the preaching of the goſpel, accompanied with prayer, and the adminiſtration of the holy ſacraments; the ſame word of God is likewiſe the ſtaff with which the flock is guided and ruled, conſequently it is evident, that the office of paſtors and miniſters of God's word is,

Firſt. That they ſhall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and apoſtles; and apply the ſame, as well in general, as in particular, to the edification of the hearers, with inſtructing, admoniſhing, comforting, and reproving, according to every one's need, preaching repentance towards God, and reconciliation with him through faith in Chriſt; and refuting with the holy ſcriptures all ſchiſms and hereſies which are repugnant to the pure doctrine.—All this is clearly ſignified to us in holy writ, for the

Apoſtle Paul ſaith, *that theſe labour in the word*: and elſewhere he teacheth, that this muſt be done "according to the meaſure or rule of faith:" he writes alſo, that a paſtor "muſt hold faſt and rightly divide the faithful and ſincere word which is according to doctrine:" likewiſe "he that propheſieth (that is preacheth God's word) ſpeaketh unto men to edification, and exhortation and comfort:" in another place he propoſes himſelf as a pattern to paſtors, "declaring that he hath publicly and from houſe to houſe, taught and teſtified repentance toward God, and faith toward our Lord Jeſus Chriſt: but particularly we have a clear deſcription of the office, and miniſters of God's word, 2 Corinth. 5 chap. 18, 19. and 20 verſes, where the Apoſtle thus ſpeaketh, "And all things are of God who hath reconciled us to himſelf, by Jeſus Chriſt, & hath given to us (namely to the apoſtles & paſtors) the miniſtry of reconciliation; to wit, that God was in Chriſt, reconciling the world to himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God." Concerning the refutation of falſe doctrine, the ſame apoſtle ſaith, Tit. 1, 9. That a miniſter muſt hold faſt the faithful word of God, that he may be able by ſound doctrine, both to convince and ſilence the gain-ſayers,

Secondly. It is the office of the miniſters, publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apoſtles ſay, "we will give ourſelves continually to prayer, and to the miniſtry of the word, is common to theſe paſtors with the apoſtles; to which St. Paul alluding, thus ſpeaketh to Timothy: "I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for kings, and for all that are in authority, &c. 1 Tim. ii, 1, 2.

Thirdly. Their office is, to adminiſter the ſacraments, which the Lord hath inſtituted as ſeals of his grace: as is evident from the command given by Chriſt to the apoſtles, and in them to all paſtors, "baptiſe them in the name of the Father, and of the Son, and of the Holy Ghoſt." Likewiſe, "for I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed, &c.

Finally, it is the duty of the miniſters of the word, to keep the church of God in good diſcipline, and to govern it in ſuch a manner as the Lord hath ordained; for Chriſt having ſpoke of the chriſtian diſcipline, ſays to his apoſtles, "whatſoever ye ſhall bind on earth, ſhall be bound in heaven." And Paul will, that the miniſters know how to rule their own houſe, ſince they otherwiſe neither can provide for, nor rule the church of God. This is the reaſon why the paſtors are in ſcripture called, "ſtewards of God

and biſhops," that is, overſeers and watchmen, for they have the overſight of the houſe of God, wherein they are converſant, to the end, that every thing may be tranſacted with good order and decency; and alſo to open and ſhut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From theſe things may be learned, what a glorious work the miniſterial office is, ſince ſo great things are effected by it; yea how highly neceſſary it is for man's ſalvation, which is alſo the reaſon, why the Lord will, that ſuch an office ſhould always remain: for Chriſt ſaid, when he ſent forth his apoſtles to officiate in this holy function. "Lo, I am always with you even unto the end of the world; where we ſee his pleaſure is, that this holy office (for the perſons to whom he here ſpeaketh, could not live to the end of the world) ſhould always be maintained on earth. And therefore Paul exhorteth Timothy, "to commit that which he had heard of him, to faithful men, who are able to teach others, as he alſo, having ordained," Titus a miniſter, further commanded him, to ordain elders in every city, Tit. i. 5.

Foraſmuch therefore as we, for the maintaining of this office in the church of God, are now to ordain a new miniſter of the word, and having ſufficently ſpoke of the office of ſuch perſons, therefore you N ſhall anſwer to the following queſtions, which ſhall be propoſed to you, to the end that it may ap-

pear to all here preſent, that thou art inclined to accept of this office as above deſcribed.

Firſt. I aſk thee, whether thou feeleſt in thy heart that thou art lawfully called of God's church, and therefore of God himſelf, to this holy miniſtry?

Secondly. Whether thou doſt believe the books of the old and new teſtament to be the only word of God, and the perfect doctrine unto ſalvation, and doſt reject all doctrines repugnant thereto?

Thirdly. Whether thou doſt promiſe faithfully to diſcharge your office, according to the ſame doctrine, as above deſcribed, and to adorn it with a godly life: alſo to ſubmit thyſelf in caſe thou ſhouldſt become delinquent either in life or doctrine, to eccleſiaſtical admonition, according to the public ordinance of the churches?

Anſwer. Yes, truly, with all my heart.

{ Then the Miniſter who did demand thoſe queſtions of him, or another, if there are more preſent, ſhall lay his * hands on his head, }

[* Note. This ceremony ſhall not be uſed in ordaining thoſe, who have before been in the miniſtry.]

And ſay,

God our heavenly Father, who hath called thee to this holy miniſtry, enlighten thee with his Holy Spirit, ſtrengthen thee with his hand, and ſo govern thee in thy miniſtry, that thou mayeſt decently and fruitfully walk therein, to the glory of his name,

and to the propagation of the kingdom of his Son Jeſus Chriſt, Amen.

{Then the Miniſter ſhall from the pulpit, exhort the ordained Miniſter, and the congregation, in the following manner:}

"Take heed therefore, beloved brother, & fellow "ſervant in Chriſt, unto yourſelf, and to all the flock, "over which the holy Ghoſt, hath made you overſeer, "to feed the church of God which he hath purcha- "ſed with his own blood: love Chriſt, and feed his "ſheep, taking the overſight of them not by con- "ſtraint, but willingly: not for filthy lucre, but of "a ready mind, neither as being lord over God's he- "ritage, but as an example to the flock. Be an ex- "ample of believers, in word, in converſation, in "charity, in ſpite, in faith, in purity. Give at- "tendance to reading, to exhortation, to doctrine. "Neglect not the giſt that is in thee, meditate upon "thoſe things, give thyſelf wholly to them; that thy "profiting may appear to all, take heed to thy doc- "trine, and continue ſtedfaſt therein. Bear pati- "ently all ſufferings and oppreſſions as a good ſoldi- "er of Jeſus Chriſt, for in doing this thou ſhalt both "ſave thyſelf and them that hear thee. And when "the chief Shepherd ſhall appear, you ſhall receive "a crown of glory that fadeth not away."

"And you likewiſe, beloved Chriſtians, receive "this your miniſter in the Lord with all gladneſs, "and hold ſuch in reputation:" Remember that God

himſelf through him ſpeaketh unto and beſeecheth you. Receive the word which he according to the ſcripture ſhall preach unto you, "not as the word of "man, but (as it is in truth) the word of God. Let "the feet of thoſe that preach the goſpel of peach, "and bring glad tidings of good things, be beautiful "and pleaſant unto you. Obey them that have the "rule over you, and, ſubmit yourſelves; for they "watch for your ſouls, as they that muſt give ac-"count, that they may do it with joy, and not with "grief, for that is unprofitable for you. If you do "theſe things it ſhall come to paſs, that the peace of "God ſhall enter into your houſes, and that you, "who receive this man in the name of a prophet, "ſhall receive a prophet's reward, and through "his preaching, believing in Chriſt, ſhall through "Chriſt inherit life eternal.

Since no man is of himſelf fit for any of theſe things, let us call upon God with thankſgiving:

MERCIFUL Father, we thank thee, that it pleaſeth thee, by the miniſtry of men, to gather a church to thyſelf unto life eternal, from amongſt the loſt children of men: we bleſs thee for ſo graciouſly providing the church in this place with a faithful miniſter, we beſeech thee to quality him daily more and more by the holy Spirit, for the mi-

niſtry to which thou haſt ordained and called him: enlighten his underſtanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and diſpenſe the myſteries of the goſpel. Endue him with wiſdom and valour, to rule the people aright over which he is ſet, and to preſerve them in chriſtian peace, to the end that thy church under his adminiſtration and by his good example, may increaſe in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his miniſtry, that being ſtrengthened by the comfort of thy Spirit, he may remain ſtedfaſt to the end, and be received with all faithful ſervants into the joy of his maſter. Give thy grace alſo to this people and church, that they may becomingly deport themſelves towards this their miniſter; that they may acknowledge him to be ſent of thee; that they may receive his doctrines with all reverence and ſubmit themſelves to his exhortations. To the end that they may by his word believing in Chriſt, be made partakers of eternal life. Hear us, O Father, thro' thy beloved Son, who hath thus taught us to pray,

Our Father, &c.

The end of the form for ordaining the miniſters of GOD's WORD.

The Form for ordaining Elders and Deacons, when ordained at the ſame time.

{ But if they are ordained ſeparately, this form ſhall be uſed as occaſion requires. }

BELOVED Chriſtians, you know that we have ſeveral times publiſhed unto you the names of our brethren here preſent, who are choſen to the office of elders and deacons in this church, to the end that we might know whether any perſon had aught to alledge why they ſhould not be ordained in their reſpective offices: and whereas no one hath appeared before us, who hath alledged any thing lawful againſt them, we ſhall therefore at preſent, in the name of the Lord, proceed to their ordination.

But firſt, you who are to be ordained, and all thoſe who are here preſent, ſhall attend to a ſhort declaration from the word of God concerning the inſtitution and the office of elders and deacons: of the elders is to be obſerved, that the word elder or eldeſt (which is taken out of the old teſtament, and ſignifieth a perſon who is placed in an honourable office of government over others) is applied to two ſorts of perſons who miniſter in the church of Jeſus Chriſt: for the apoſtle ſaith, "the elders that rule well, ſhall be counted worthy of double honour, eſpecially they who labour in the word and doctrine." Hence is evident that there were two ſorts of elders in the Apoſtolic church, the former whereof did labour in

the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who preached the gospel and administered the sacraments; but the others who did not labour in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church, and ruled the same with the ministers of the word: for Paul, Rom. chap. xii. having spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying: "He that ruleth let him do it with diligence:" likewise in another place he counts government among the gifts and offices which God hath instituted in the church; 1 Cor. xi. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone: notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church, to the end, that thereby all tyranny and lording may be kept out of the church of God, which can sooner creep in when the government is placed in the hands of one alone, or a very few. And thus the ministers of the word, together with the elders, form a body or assembly, being as a council of the church, representing the

whole church; to which Chriſt alludes when he ſaith, Tell the church—which can in no wiſe be underſtood of all and every member of the church in particular, but very properly of thoſe who govern the church, out of which they are choſen.

Therefore in the *firſt* place the office of the elders is, together with the miniſters of the word, to take the overſight of the church which is committed to them, and diligently to look, whether every one properly deports himſelf in his confeſſion and converſation; to admoniſh thoſe who behave themſelves diſorderly, and to prevent as much as poſſible, that the ſacraments be not profaned: alſo to act (according to the Chriſtian diſcipline) againſt the impenitent, and to receive the penitent again into the boſom of the church; as doth not only appear from the abovementioned ſaying of Chriſt, but alſo from many other places of holy writ, as 1 Cor. chap. v. and 2 Cor. chap. ii. that theſe things are not only entruſted to one or two perſons, but to many who are ordained thereto.

Secondly. Since the apoſtle enjoineth, that all things "ſhall be done decently and in order," amongſt chriſtians, and that no other perſons ought to ſerve in the church of Chriſt but thoſe who are lawfully called, according to the Chriſtian ordinance, therefore it is alſo the duty of the elders to pay regard to it, and in all occurrences, which are relative to the welfare and good order of the church, to be

assistant with their good counsel and advice to the ministers of the word, yea, also to serve all christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things may be directed to the edification of the church; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves who might come into the sheep-fold of Christ; for the performance of which, the elders are in duty bound diligently to search the word of God, and continually to be meditating on the mysteries of faith.

Concerning the deacons; of the origin and institution of their office we may read, Acts 6. where we find that the apostles themselves did in the beginning serve the poor, "At whose feet was brought the "price of the things that were sold: and distribution "was made unto every man according as he had "need. But afterwards when a murmuring arose, "because the widows of the Grecians were neglected "in the daily ministration:" men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles "might continually give themselves to prayer, and the ministry of the word. And this has been continued from that time forward in

the church, as appears from Rom. xii. where the apoſtle ſpeaking of this office, ſaith, "he that giveth, let him do it with ſimplicity. And 1 Cor. xii. xxviii. ſpeaking of helps, he means thoſe who are appointed in the church to help and aſſiſt the poor and indigent in time of need; from which paſſages we may eaſily gather, what the deacon's office is, namely, that they in the firſt place collect and preſerve with the greateſt fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmoſt endeavours, that many good means be procured for the relief of the poor.

The ſecond part of their office conſiſts in diſtribution, wherein is not only required diſcretion and prudence to beſtow the alms only on objects of charity, but alſo cheerfulneſs and ſimplicity to aſſiſt the poor with compaſſion and hearty affection: as the apoſtle requires, Rom. chap. xii. and 2 Cor. chap ix. For which end it is very beneficial that they do not only adminiſter relief to the poor and indigent with external gifts, but alſo with comfortable words from ſcripture.

To the end therefore, beloved brethren N. N. that every one may hear, that you are willing to take your reſpective offices upon you, ye ſhall anſwer to the following queſtions.

And in the firſt place I aſk you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and conſe-

quently of God himſelf, to theſe your reſpective holy offices ?

Secondly. Whether ye believe the books of the old and new teſtament to be the only word of God, and the perfect doctrine of ſalvation, and do reject all doctrines repugnant thereto ?

Thirdly. Whether ye promiſe, agreeable to ſaid doctrine, faithfully according to your ability, to diſcharge your reſpective offices, as it is here deſcribed : ye elders in the government of the church together with the miniſters of the word : and ye deacons in the miniſtration to the poor ? Do ye alſo jointly promiſe to walk in all godlineſs, and to ſubmit yourſelves, in caſe ye ſhould become remiſs in your duty, to the admonitions of the church ?

(Upon which they ſhall anſwer)

Yes,

(Then the miniſter ſhall ſay,)

The Almighty God and Father, repleniſh you all with his grace, that ye may faithfully and fruitfully diſcharge your reſpective offices, Amen.

{ The Miniſter ſhall further exhort them, and the whole congregation in the following manner, }

Therefore ye elders be diligent in the government of the church, which is committed to you, and the miniſters of the word. Be alſo as watchmen over the houſe and city of God, faithfully to admoniſh and to caution every one againſt his ruin. Take heed that purity of doctrine and godlineſs of life be

maintained in the church of God. And ye deacons be diligent in collecting the alms, prudent and cheerful in the diſtribution of the ſame: aſſiſt the oppreſſed, provide for the true widows and orphans, ſhew liberality unto all men, but eſpecially to the houſhold of faith.

Be ye all with one accord faithful in your offices, and "hold the myſtery of the faith in a pure conſcience," being good examples unto all the people. In ſo doing you will "purchaſe to yourſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus, and hereafter enter into the joy of your Lord." On the other hand, beloved chriſtians, receive theſe men as ſervants of God; count the elders that rule well, worthy of double honour, give yourſelves willingly to their inſpection and government. Provide the deacons with good means to aſſiſt the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And ye poor, be poor in ſpirit, and deport yourſelves reſpectfully towards your benefactors, be thankful to them and avoid murmuring; follow Chriſt for the food of your ſouls, but not for bread. "Let him that hath ſtole" (or who hath been burthenſome to his neighbours) "ſteal no more; but rather let him labour, working with his hands the things which are good, that he may give to him that needeth." Each of you doing theſe things in your reſpective callings, ſhall receive of the Lord, "the reward of righteouſneſs." But

ſince we are unable of ourſelves, let us call upon the name of the Lord, ſaying,

O Lord God and heavenly Father, we thank thee that it hath pleaſed thee, for the better edification of thy church, to ordain in it, beſides the miniſters of the word, rulers and aſſiſtants, by whom thy church may be preſerved in peace and porſperity, and the indigent aſſiſted; and that thou haſt at preſent granted us in this place, men who are of good teſtimony, and we hope endowed with thy ſpirit. We beſeeeh thee repleniſh them more and more with ſuch gifts, as are neceſſary for them in their miniſtration: with the gifts of wiſdom, courage diſcretion, and benevolence, to the end that every one may in his reſpective office, acquit himſelf as is becoming; the elders in taking diligent heed unto the doctrine and converſation, in keeping out the wolves from the ſheep-fold of thy beloved Son; and in admoniſhing and reproving diſorderly perſons. In like manner, the deacons in carefully receiving and liberally, and prudently diſtributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may perſevere in their faithful labour, and never become weary by reaſon of any trouble pain or perſecution of the world. Grant alſo eſpecially thy divine grace to this people, over whom they are placed, that they may willingly ſubmit

themſelves to the good exhortations of the elders, counting them worthy of honor for their work'ſake; give alſo unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards thoſe who help and ſerve them; to the end that every one acquitting himſelf of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jeſus Chriſt, enlarged, in whoſe name we conclude our prayers, &c.

The Form for the Confirmation of Marriage, before the Church.

WHEREAS married perſons are generally, by reaſon of ſin, ſubject to many troubles and afflictions; to the end that you N, and N. (who deſire to have your marriage bond publicly confirmed, here in the name of God, before this church) may alſo be aſſured in your hearts of the certain aſſiſtance of God in your afflictions, hear therefore from the word of God, how honourable the married ſtate is, and that it is an inſtitution of God, which is pleaſing to him. Wherefore he alſo will (as he hath promiſed) bleſs and aſſiſt the married perſons, and on the contrary judge and puniſh whoremongers and adulterers.

In the firſt place you are to know, that God our Father, (after he had created heaven and earth,

and all that in them is) made man "in his own image and likeneſs," that he ſhould have dominion over the beaſts of the field, over the fiſh of the ſea, and over the fowls of the air. And after he had created man, he ſaid, "It is not good that man ſhould be alone, I will make him an help meet for him.—And the Lord cauſed a deep ſleep to fall upon Adam, and he ſlept, and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, this is now bone of my bone, and fleſh of my fleſh: ſhe ſhall be called woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father, and his mother, and ſhall cleave unto his wife, and they two ſhall be one fleſh. Therefore ye are not to doubt but that the married ſtate is pleaſing to the Lord, ſince he made unto Adam his wife, brought and gave her himſelf to him to be his wife; witneſſing thereby that he doth yet as with his hand bring unto every man his wife. For this reaſon the Lord Jeſus Chriſt did alſo highly honour it with his preſence, gifts and miracles in Cana of Galilee, to ſhew thereby, that this holy ſtate ought to be kept honourable by all, and that he will aid and aſſiſt the married perſons even when they are leaſt expecting it.

But that ye may live godly in this ſtate, you muſt know the reaſons wherefore God hath inſtituted the

ſame. The firſt reaſon is, that each faithfully aſſiſt the other in all things that belong to this life, and a better.

Secondly, That they bring up the children which they ſhall get, in the true knowledge and fear of God, to his glory, and their ſalvation.

Thirdly. That each of them avoiding all uncleanneſs and evil luſts, may live with a good and quiet conſcience. For to avoid fornication, let every Man have his own wife, and every Wife her own huſband; inſomuch that all who are come to their years and have not the gift of continence, are bound by the command of God, to enter into the marriage ſtate, with knowledge and conſent of parents, or tutors and friends; that ſo the temple of God, which is our body, may not be defiled, for, whoſoever defileth the temple of God, him ſhall God deſtroy.

Next, you are to know, how each is bound to behave reſpectively towards the other, according to the word of God.

Firſt. You who are the bridegroom, ſhall know, that God hath ſet you to be the head of your wife, that you according to your ability, ſhall lead her with diſcretion; inſtructing, comforting, protecting her, as the head rules the body; yea, as Chriſt is the head, wiſdom, conſolation, and aſſiſtance to his church. Beſides, you are to love your wife as your own body, as Chriſt hath loved his church: you ſhall not be bitter againſt her, but dwell with

the wife as the weaker veſſel, conſidering that ye are joint heirs of the grace of life, that your prayers be not hindred; and ſince it is God's command, that the man ſhall eat his bread in the ſweat of his face, therefore you are to labour diligently and faithfully, in the calling wherein God hath ſet you, that you may maintain your houſhold honeſtly, and likewiſe have ſomething to give to the poor.

In like manner ſhall you, who are the bride, know how you are to carry yourſelf towards your huſband, according to the word of God: you are to love your lawful huſband, to honour and fear him, as alſo to be obedient unto him in all lawful things, as to your Lord, as the body is obedient to the head, and the church to Chriſt. You ſhall not exerciſe any dominion over your huſband, but be ſilent: for Adam was firſt created, and then Eve to be an help to Adam; and after the fall, God ſaid to Eve, and in her to all women, your will ſhall be ſubject to your huſband: you ſhall not reſiſt this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who truſted in God, and were ſubject to their huſbands; as Sarah was obedient to Abraham, calling him her lord: you ſhall alſo be an help to your huſband in all good and lawful things looking to your family, and walking in all honeſty and virtue, without worldly pride, that you may give an example to others of modeſty.

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Wherefore you N. and you N. having now underſtood that God hath inſtituted marriage, and what he commands you therein; are ye willing thus to behave yourſelves in this holy ſtate, as you here do confeſs before this chriſtian aſſembly, and are deſirous that you be confirmed in the ſame?

Anſwer. Yes.

[Whereupon the miniſter ſhall ſay to the aſſembly,]

I take you all, who are met here, to witneſs, that there is brought no lawful impediment:

[Further to the married perſons,]

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpoſe, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth,

{Hereupon they ſhall join hands together and the miniſter ſpeak firſt to the bridegroom,}

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful wife N. here preſent, promiſing her never to forſake her; to love her faithfully, to maintain her as a faithful and pious huſband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy goſpel?

Anſwer. Yes.

[Afterwards to the bride,]

N. Do you acknowledge here before God, and

this his holy church, that you have taken, and do take to your lawful huſband N. here preſent, promiſing to be obedient to him, to ſerve and aſſiſt him, never to forſake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful huſband according to the holy goſpel?

Anſwer. Yes.

[Then the miniſter ſhall ſay,]

The father of all mercies, who of his grace hath called you to this holy ſtate of marriage, bind you in true love and faithfulneſs, and grant you his bleſſing, Amen.

Hear now from the goſpel, how firm the bond of marriage is, as deſcribed, Matthew, chapter xix, verſes, 3, 4, 5, 6, 7, 8, 9.

"The Phariſees came unto him, tempting him, "and ſaying unto him, is it lawful for a man to put "away his wife for every cauſe? and he anſwered "and ſaid unto them, have ye not read, that he "which made them at the beginning, made them "male and female? and ſaid, for this cauſe ſhall "a man leave father and mother and ſhall cleave "to his wife; and they twain ſhall be one fleſh; "wherefore they are no more twain, but one fleſh. "What therefore God hath joined together, let not "man put aſunder. They ſay unto him, why did "Moſes then command to give a writing of di-"vorcement, and to put her away? he ſaith unto

"them, Moſes, becauſe of the hardneſs of your "hearts, ſuffered you to put away your wives; but "from the beginning it was not ſo. And I ſay "unto you, whoſoever ſhall put away his wife, ex-"cept it be for fornication, and ſhall marry another "committeth adultery: and whoſo marrieth her "which is put away, doth commit adultery."

Believe theſe words of Chriſt, and be certain and aſſured, that our Lord God hath joined you together in this holy ſtate. You are therefore to receive, whatever befalls you therein with patience and thankſgiving, as from the hand of God, and thus all things will turn to your advantage and ſalvation, Amen.

{Then the miniſter ſhall bid the married perſons to kneel down, and exhort the congregation to pray for them.}

ALMIGHTY God, thou who diſplayeſt thy goodneſs and wiſdom in all thy works and ordinances, and haſt ſaid from the beginning, that it is not good that man ſhould be alone, and therefore haſt made an help meet for him, and ordained, that thoſe who were two ſhould be one, and likewiſe puniſheſt all uncleanneſs: We beſeech thee (ſince thou haſt called theſe two perſons to the holy ſtate of marriage, and joined them together) repleniſh them with thy holy Spirit, that they may piouſly live together according to thy divine will in true and firm faith, and reſiſt all wickedneſs, Vouchſafe to bleſs them,

as thou didſt ſend thy bleſſing upon the faithful fathers, thy friends and ſervants, Abraham, Iſaac, and Jacob; that they may as co-heirs of the covenant (which thou didſt make with thoſe fathers) educate the children which thou ſhalt be pleaſed to give them, in all godlineſs, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy goſpel, Hear us O Father of mercies! for Jeſus Chriſt's ſake thy beloved Son our Lord, in whoſe name we conclude our prayers, ſaying, Our Father, &c.

[Hearken now to the promiſe of God from 128 Pſalm.]

Bleſſed is every one that feareth the Lord, that walketh in his ways.

For thou ſhalt eat the labour of thine hands; happy ſhalt thou be, and it ſhall be well with thee.

Thy wife ſhall be as a fruitful vine by the ſides of thine houſe; thy children like olive plants, round about thy table.

Behold, that thus ſhall the man be bleſſed, that feareth the Lord.

The Lord ſhall bleſs thee out of Zion; and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

Yea, thou ſhalt ſee thy children's children, and peace upon Iſrael.

The Lord our God repleniſh you with his grace,

and grant that ye may long live together in all godlineſs and holineſs, Amen.

The end of the form, for the confirmation of Marriage before the church.

The conſolation of the ſick, which is an inſtruction in faith, and the way of ſalvation to prepare believers to die willingly.

SINCE Adam was created juſt and good, that is to ſay, holy and righteous, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this ſtate, but has through the ſubtilty of the devil and his own rebellion fallen from this excellent glory, whereby he hath brought upon us the miſery of temporal and eternal death; this is the original ſin of which David ſpeaks in the 51 Pſalm, ſaying, "I was ſhapen in iniquity and in ſin did my mother conceive me:" Pſ. 51. v. 5. In like manner Paul ſaith to the Romans, "that by one man ſin entered into the world, and death by ſin, and death paſſed upon all men, for that all have ſinned," Rom. v. 12. For as ſoon as Adam was thus fallen, he immediately came under a certain curſe, as we read in Geneſis, where God ſaith, "curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life, in the ſweat of thy face ſhalt thou eat bread, till thou re-

turn unto the ground ; for out of it waſt thou taken : for duſt thou art, and unto duſt ſhalt thou return, Gen. iii. 17, 19. Whence we certainly know, that all things which receive life, muſt once die : this David clearly teſtifies, ſaying, " what man is he that liveth, and ſhall not ſee death ?" Pſ. lxxxix. 48. " for Solomon ſaith, the living know that they ſhall die." Eccl ix. 5. For here we have no continuing city, but we ſeek one to come. Heb. xiii. 14. And to the Hebrews, that it is appointed unto men once to die, but after this the Judgment. Heb. ix. 27. For as the ſcripture ſaith : we muſt needs all die, and are as water ſpilt on the ground, which cannot be gathered up again. 2 Sam. xiv. 14. For our days, (ſaith Job) are like the days of an hireling, and ſwifter than a poſt Job. ix. 25. And we paſs away (ſaith David) like a ſtream, yea like a leaf which the wind driveth away, and a withered ſtalk, and a garment moth-eaten. For the duſt muſt return to the earth, as it was, and the ſpirit unto God who gave it ; as Job ſaith, we are aſhes, and muſt return to aſhes. Eccl. xii. 7. Likewiſe James ſaith, that man's life is even a vapour that appeareth for a little time and then vaniſheth away. Jam. iv. 14. Yea our time paſſeth away as a cloud and is conſumed like a miſt, and vaniſheth as a ſhadow. And Peter alſo ſaith (quoting from Iſaiah) that all fleſh is as graſs, and all the glory of men, as the flower of graſs ; the graſs withereth ; and the flower thereof falleth

away, Peter i. 24. Again Jeſus Syrach ſaith, this is the old covenant, you muſt die;—the one to day, and the other to morrow, like as green leaves upon a tree, ſome fall off, and others grow again: thus it goeth with mankind, ſome die and ſome are born. As Solomon ſaith, to every thing there is a ſeaſon, a time to be born, and a time to die. Eccl. iii. 1, 2. And this time is in the hands of the Lord, as Job ſaith, man hath his appointed time, the number of his months are with him, he has appointed our bounds that we cannot paſs. Job xiv. 5. Which Paul alſo ſaith; that God hath determined the times before appointed, and the bounds of their habitation. Acts xvii. 26. And David ſaith, that our days are as an hand-breadth by the Lord, and our age is as nothing before him; Pſ. xxxix. 5. How vain are all men who live ſo unconcerned? for our days are lighter than a weaver's ſhuttle, and ſwifter than a poſt. Job vii. vi, and 9 25. Heb. xi. 13. Moreover we are here only pilgrims and ſtrangers for a ſhort time. For the days of our years are threeſcore years and ten, and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength, labour, and ſorrow: for it is ſoon cut off, and we fly away. Pſ. xc. 10. And when we live long, we live an hundred years: as drops of water are to the ſea, ſo are our years to eternity. And Peter ſaith, that one day is with the Lord as a thouſand years, and a thouſand years as one day: 2 Pet. iii, 8. even ſo are our years to eternity,

whereas then we muſt all die, according to holy Scriptures. Who would not earneſtly wiſh for death, when we behold in what ſtate and ruin we are plunged through Adam, namely, in all unrighteouſneſs, miſery and trouble; inaſmuch that we are wicked, and inclined to wickedneſs from our very infancy. For as Paul ſaith, we are by nature the children of wrath, and reprobate unto every good work, having nothing of ourſelves but ſin. Eph. ii. 3. and Tit. i. 16. As David alſo ſaith, Pſ. xiv. 1. "there is none that doth good, they are all gone aſide, they are altogether become filthy." Rom. xvii. 19. "For the good that we would, we do not," by reaſon of ſin that dwelleth in us. Of this inherent ſin, David witneſſeth, Pſ. 51. that we are conceived and born in ſin and proceed in the ſame. For the inclination of men's hearts is to evil from their youth.

Since we thus lie under the wrath of God, and in the ſhadow of death, yea, in hell and damnation, therefore Chriſt the light of the world appeared unto us, and the ſun of righteouſneſs is riſen. Rom. iv. 25. "Who was delivered for our offences, and was raiſed again for our juſtification," and hath alſo quickened us, when we were dead in ſin, and hath forgiven us our ſins, "and blotted out the hand writing of ordinances that was againſt us, and took it out of the way, and nailed it on the croſs;" Col. ii. 14. whereby he hath triumphed over all our enemies, as death, ſatan, hell and the curſe of the law,

as God hath ſpoken by the prophet Hoſea, "O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt," 1 Cor. xv. 55, and 57. who hath alſo (according to the promiſe of God) bruiſed the head of the devil, in whoſe power we were kept captives, by reaſon of the tranſgreſſions of ſin.

God to the end that he might deliver us therefrom hath given us his deareſt pledge, namely, his only beloved Son in whom the Father is well pleaſed, and commands us to hear him. Whom he hath given for a propitiation and a ranſom. "For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life," John iii. 16. "Alſo in this was manifeſted the love of God towards us, becauſe that God ſent his only begotton Son into the world that we might live through him." 1 John iv. 9. "And this is life eternal (ſaith Chriſt) that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." John i, xvii, and iii. He is the true Meſſiah, who came into the world in the fulneſs of time, true God to cruſh the power of the devil; and true man to be our mediator before God, that he might deliver thoſe who were captive under the law. He is that lamb without blemiſh, that was wounded and offered for our tranſgreſſions, to be a propitition or all our ſins, as Iſaiah clearly

teſtifies.—" And he who was rich, for our ſakes became poor, that we through his poverty might be rich, 2 Cor. viii. For he hath given unto us, all his goods, all his benefits, all his righteouſneſs, merits and holineſs: therefore we muſt embrace him in faith, and be thankful to him with love and and obedience. And who would not love him who firſt loved us? in that when we were yet his enemies he delivered and reconciled us, " how much more being reconciled, ſhall we be ſaved by his life?" Rom. v. 18. and John xv. 13. For how can one have greater love, than to lay down his life for his friends? Which Chriſt as a good ſhepherd hath done, who hath been obedient to his Father, " unto death, even the death of the croſs, and was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour;" Phil. ii, 8. Heb. ii. 9. " that he by the grace of God ſhould taſte death for every man." Luke x. 34. Alſo he is the true Samaritan who hath poured oil and wine in our wounds, that is to ſay he hath poured out his precious blood for our ſins, and bought us with ſuch a precious price. " For we are not, (ſaith Peter) redeemed with gold or ſilver, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot." 1 Pet. i. 18, 17. For we are not redeemed " by the blood of goats or calves, but by his own blood, he entered in once into the holy place, having obtained eternal re-

demption for us:" Heb. ix. 12. Col. i. 13, 14. who hath alſo delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, in whom we have the redemption through his blood, even the forgiveneſs of ſins.

Since we certainly know this, that we only obtain eternal ſalvation, without our merits, (for we have none, wherefore we are unprofitable ſervants) throuſih the death and reſurrection of Chriſt, we muſt therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16. And ſince we always ſtand in need of help, we muſt go unto him; for he ſaith, by the prophet David, call upon me in the day of trouble, and I will deliver thee. Pſ. l. 15. And although a mother might forſake her child, yet will I never forſake thee, as Chriſt himſelf ſaith in the goſpel: come unto me all ye that labour and are heavy laden and I will give you reſt, and ye ſhall find reſt unto your ſouls. Matt. xi, xxviii, and xxix. To whom elſe ſhould we go? He hath the words of eternal life, John 6. 68. and life is made manifeſt in him. He is that heavenly manna, which eternally ſatisfies our ſouls, that heavenly bread of which he that eateth through faith, ſhall never hunger, and whoſoever drinketh of his blood ſhall never thirſt. Again Chriſt ſaith by the apoſtle John, Let him that is a thirſt, come and take the water of life freely. Rev. xxii. 17. He that believeth

on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water, John vii. 38. which are the operations of the Holy Ghoſt; whoſoever drinketh of that living water, ſhall never thirſt, for the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life. John iv. 14. As God hath ſaid by the prophet Iſaiah, Every one that thirſteth, come ye to the waters, and he that hath no money come buy and eat; yea, come buy wine and milk, without money, and without price. Iſa. lv. 1. therefore let us go to this fountain for our refreſhment, and not to ſtinking wells which contain no water. For of his fulneſs have we all received grace for grace: for the law was given by Moſes, but grace and truth came by Jeſus Chriſt. John i. 16, 17.

He is the true Mediator who ſtands between God, and us, to be our advocate againſt all our accuſers: For there is one Mediator between God and man, the man Chriſt Jeſus. 1 Tim. ii. 5. Heb. ix. 15. For this cauſe he is alſo a Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of an eternal inheritance. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for us; Heb. vii. 25, with which the apoſtle John agree-

ing, ſaith, If any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous. He is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world: 1 John ii. 1. and 2. namely, for all people and nations of the whole world, who ſincerely repent and turn themſelves to God: for the Lamb was ſlain, from the beginning of the world for believers, as Chriſt himſelf ſaith, that Abraham ſaw his day and was glad, John viii. 58. 5.

Thus we ſee "that God is no reſpecter of perſons: Acts x. 34. Rom. iii. 29, 30." For God is not only the God of the Jews, but of the Gentiles alſo: namely he is a God who juſtifies the circumciſion by faith, and uncircumciſion through faith; for he hath juſtified us by faith, without the deeds of the law. After which manner David alſo ſpeaks, that ſalvation is only come unto the man to whom God imputeth righteouſneſs without works, where he ſaith, Bleſſed is he whoſe tranſgreſſions is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth not iniquity. Pſ. xxxii. 1. 2.

Rom. v. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt, by whom we have a certain acceſs into the holy place, by his blood, whereby he hath made peace between God and us; for he is our true peace, wherefore we have nothing more to fear. For Paul ſaith, Rom. viii. 31, 33, 34, 35. If God be for

us, who can be againſt us? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that has riſen again, who is even at the right hand of God, who maketh interceſſion for us; who ſhall ſeperate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Therefore tho' we have the daily actual and other ſins remaining in us, we muſt not deſpair. For the prophet Iſaiah ſaith, though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool: Iſ. i. 18, And this is done through Jeſus Chriſt, who hath waſhed away our ſins by his blood, of which baptiſm is a ſign; and the Lord's ſupper is a token unto us, that we are redeemed by the ſacrifice of Chriſt once offered on the croſs, that he might deliver us from the wrath to come, and all iniquity; and purify unto himſelf a peculiar people, zealous of good works, by which the Lord may be praiſed. Tit. ii. 24.

We then knowing for certain, that we are reconciled to God by Jeſus Chriſt, ought (according to the word of God) to have an earneſt deſire of being delivered from this mortal body, by which we muſt come to that glorious inheritance of all the children of God, which is prepared for us in heaven. This, Paul, that choſen veſſel of God, deſires, when he ſaith, Rom. vii. 24. O wretched man that I am,

who ſhall deliver me from the body of this death? Moreover he ſaith, 2 Cor. v, 1. We know that if our own earthly houſe of this tabernacle were diſſolved, we have a building of God, eternal in the heavens; for in this we groan earneſtly deſiring to be clothed upon, with our houſe which is from heaven, and we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord; therefore we are willing rather to be abſent from the body, and to be preſent with the Lord. 2 Cor. v. 2, 6, and 8, verſes. Again Paul ſaith, Rom. viii. 22. we know that the whole creation groaneth with us, and not only they, but we ourſelves groan within ourſelves, who have the firſt fruits of the ſpirit, waiting for the adoption, to wit, the redemption of our body. And ſince we are pilgrims and ſtrangers, who would not deſire to be at home in his native country? For here we walk in abſence, and in faith, but not in ſight. For now we ſee through a glaſs darkly, but then face to face, as he is. 1 Cor. xiii. 12. Who would not long after this ſight, ſince we ſee that the holy men of God have craved after it? As we read in the 42 Pſalm, As the hart panteth after the water brooks, ſo panteth my ſoul after thee O God! My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God? My tears have been my meat, day and night, while they continually ſay unto me, where is thy God? This unutterable glorious ſight of God is ſo great (as

the prophet ſaith, Iſa. lxiv. 4. 1, Cor. ii. 9. That eye hath not ſeen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. Again David ſaith, that a day in the courts of the Lord, is better than a thouſand; yea I had rather be a door-keeper in the houſe of God, than to dwell long in the tents of wickedneſs. Pſ. lxxxiv. 10. How amiable are thy tabernacles, O Lord, of hoſts! bleſſed are they that dwell in thy houſe: Pſ. xxxiv. 1. and 4. they will be ſtill praiſing thee. And they ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures. Pſ. xxxvi. 8, and 9. For which thee is the fountain of life, in thy light ſhall we ſee light: this is the delightful manſion, of which Chriſt ſpake by John, John xiv. 2, and 3. In my Fathers houſe are many manſions of it were not ſo, I would have told you. I go to prepare a place for you, I come again and receive you unto myſelf, that where I am, there may ye be alſo; Rev. xxi. 23. namely in the new Jeruſalem, which has no need of the ſun, neither of the moon, for the glory of God lightens it, and the lamb is the light thereof. There God will wipe all tears away from our eyes and death ſhall be no more: which is the laſt enemy that God will trample under his feet. There God hath prepared a glorious wedding, where we ſhall ſit at the table of the Lord, to-

gether with Abraham, Iſaac and Jacob and bleſſed are they who are called to this wedding or ſupper.

We cannot come to this ſupper by any other means than through death, therefore Paul ſaith, Phil. i. 21. For to me to live is Chriſt, and to die is gain. And as ſoon as the faithful depart from hence, they enter into eternal reſt, as Chriſt ſaith, John xii. 26. Where I am, there ſhall alſo my ſervants be: Again He that heareth my word and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life. John v. 14. Which is alſo plainly to be obſerved in the malefactor, when he prayed and ſaid, Lord remember me when thou comeſt into thy kingdom, Luke xxiii. Verſe 42, 43. Upon which Chriſt anſwered him, To day ſhalt thou be with me in paradiſe: Therefore Paul juſtly ſaid (agreeable to this) I deſire to depart and to be with Chriſt. Phil i. 23. Solomon likewiſe ſaith, Eccl. xii. 7. That duſt muſt return to the earth as it was, and the ſpirit unto God who gave it.—Which alſo evidently appears in the example of Enoch and Elias who were both taken up into heaven, where our freedom and converſation is; Phil. iii. 20, 21, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body. And we cannot arrive to this ſtate of glory, unleſs through much tribulation, of which Jeſus Syrach elegantly ſpeaks; My ſon, (ſaith he)

if thou come to ſerve the Lord prepare thy ſoul for temptation: In which thou ſhalt alſo rejoice, thou who haſt for a ſhort time, mourned with much temptation. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while will make you perfect, ſtabliſh, ſtrengthen, ſettle you. 1 Pet. v. 20. Again Paul ſaith, If ſo be that we ſuffer with Chriſt, we ſhall alſo be glorified together. Rom. viii. 17, 18. For the ſufferings of this preſent time, are not to be compared with the glory which ſhall be revealed to us. 2 Cor. iv. 17. For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory.—And David ſaid, Pſ. xxx. 5. Weeping may endure for a night, but joy cometh in the morning. Therefore rejoice, that when his glory ſhall be revealed ye may be glad alſo with exceeding joy. 1 Pet. iv. 13. Chriſt hath alſo ſuffered without the gate, therefore let us alſo go forth unto him without the camp, bearing his reproach. For herein hath Chriſt left us an example, that we ſhould follow his ſteps. Heb. xiii. 12. 13. Again Peter ſaith, Foraſmuch then, as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind. 1 Pet. ii. 21. For he that ſuffers in the fleſh ceaſeth from ſin. 1 Pet. iv. 1. Moreover the apoſtle James alſo ſaith, my beloved brethren, count it all joy when you fall in divers temptations. Jam. i. 2. And Paul likewiſe ſaith, Rom. v. 3. 4. and 5.

We glory in tribulations, knowing that tribulation worketh patience, and patience, experience; and experience hope, and hope maketh us not aſhamed. For which reaſon we muſt not deſpiſe the chaſtening of the Lord, when we are rebuked of him; for whom the Lord loveth he chaſteneth, and he ſcourgeth, every ſon whom he receiveth; which may be ſeen at large in the 12 Chap. of the epiſt. to the Hebrews, be therefore patient, and ſtabliſh your hearts, for the coming of the Lord draweth nigh. Jam. v. 8. 10. and 11. Take alſo the prophets for an example of ſuffering affliction, and of patience; we count them happy which endure, for we have heard of the patience of Job, and have ſeen the end of the Lord, who have left us an example of perſeverance. For we ſee that Chriſt for the ſuffering of death, hath been crowned with never fading honour. Heb. ii. 9. Therefore Chriſt alſo ſaith, he that endureth to the end ſhall be ſaved: Mat. x. 22. and the apoſtle Paul ſaith, 2 Tim. iv. 7. and 8. I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs, which the Lord ſhall give me; and not only to me, but unto all them that love his appearing. Likewiſe James ſaith, 1. 12. bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them, that love him.

To obtain this crown of righteouſneſs, we muſt

manfully fight againſt all our enemies, who attack us on all ſides: particularly againſt the wiles of the devil, againſt which put on the whole armour of God, with which you will be able to withſtand the devil and all his might. Peter ſpeaking of his fight, ſaith, that the devil walketh about as a roaring lion ſeeking whom he may devour: 1 Pet. v. 8, 9. whom reſiſt ſtedfaſt in the faith, and he will flee from you. This victory and reſiſtance we have of God through Chriſt, who tramples the devil under our feet, in whoſe power and bonds we are bound. He is the prince of this world whom Chriſt hath caſt out; and we have likewiſe through him obtained the victory, and are alſo through faith made partakers of him. He is the old ſerpent who ſeeks to devour us, who did devour our firſt parents, and who ſtill bites us on the heel, wherefore he is called a murderer from the beginning.

Therefore we muſt be diligent in our guard againſt his wiles as Peter ſaith, be ſober and watch unto prayer, 1 Pet. iv. 7. For as Chriſt ſaith, we know neither the day nor the hour wherein the Lord will come. Matt. xxv. 13. But this ye know that, if the good man of the houſe had known what hour the thief would come, he would have watched. Luke xii. 39, 40, 45, and 46. Be ye ready therefore alſo, for the ſon of man will come at an hour when we watch not, but begin to beat our fellow ſervants, and to eat and drink with the drunkards;

then the Lord will come, and cut us in ſunder, and our portion will be with the hypocrites: Mark ix. 24. there will be weeping and gnaſhing of teeth, there the worm never dieth, and the fire is not quenched. For we certainly know that the day of the Lord will come as a thief in the night, when we ſhall ſay, peace and ſafety, then ſudden deſtruction will come upon us, as travail upon a woman with child, 2 Pet. iii. 10. Therefore take heed to yourſelves leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs and cares of this life, and ſo that day come upon you unawares, Luke xxi. 34. For as a ſnare, or as lightning which comes ſuddenly, ſhall it come on us all, Luke xxi. 35, and 36. Watch therefore and pray always, that ye may be accounted worthy to eſcape all theſe things, that ſhall come to paſs, and to ſtand undaunted before the Son of Man. But this worthineſs to ſtand before the Son of Man conſiſts in a pure undefiled and immoveable faith which worketh through love, by which we receive and embrace Chriſt with all his merits and benefits. Which faith we muſt ſhew by a pure life. As James ſaith, and of this purity Chriſt ſpeaks by Matthew, bleſſed are the pure in heart, for they ſhall ſee God, Mat. v. 8. And the principal purity lies in the heart, for as Chriſt ſaith, out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs and blaſphemies: theſe things defile

a man. Matt. xv. 19, and 20. Therefore the fruits of the Spirit follow, which are, love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, charity, righteouſneſs, and truth, Gal. v. 22, and 23. Therefore unleſs we are born again, we cannot ſee the kingdom of God, Matt. iii. 3. Yea, as Chriſt ſaith, except ye repent and become as children, (to wit in ſin) ye ſhall not enter into the kingdom of heaven, Mark x. 14. There ſhall nothing enter into it that defileth, neither whatſoever worketh abomination, or maketh a lie, Rev. xxi. 27. as Paul likewiſe clearly teſtifieth.

Since then the law of God requires this perfection of us, as it is written, curſed is every one who doth not keep the whole law. As James alſo ſaith, Whoſoever offendeth in one point, he is guilty of all, Jam. ii. 10. Again, whoſoever doeth the law ſhall live by it: but we do not keep the leaſt commandment perfectly. As the wiſe man ſaith, when we imagine we have done, we only begin, (and in caſe we did do it, we only do our duty) wherefore we are by the law condemned in God's righteous judgment; for this we have a ſure remedy and cure, namely, Chriſt who hath redeemed us (as Paul ſaith) from the curſe of the law: Gal. iii. 13. and hath ſatisfied the righteouſneſs of God for us, making reconciliation; and who hath broken down the wall which was between us, namely the law, contained in ordinances, and forgiven us our ſins, and

torn the hand writing off them, and nailed it to the croſs: for this great love of Chriſt, we ought alſo to love him, and to be thankful to him, with good works, and verily to believe in him, for the gift of all theſe excellent benefits: For he that cometh to God, muſt believe that he is a rewarder of them that ſeek him; for the juſt ſhall live by his faith, Heb. xi. 6. Therefore we conclude that a man is juſtified by faith, without the deeds of the law; Heb. ii, 4. Rom. iii. 28. and altho' we ſuffer a little with Chriſt, we muſt not deſpair, for we ſee that Chriſt himſelf, when he was ſmote for our ſins, did not ſmite again, but ſuffered patiently; and if the ungodly live in great proſperity, as David and the prophets teſtify, we muſt not marvel, neither ſtumble, but comfort ourſelves, being aſſured that their end is everlaſting death. He lets them go as ſheep to the ſlaughter, therefore it is not to be wondered at that the faithful meet with no more croſſes, in compariſon to the glorious joy which is prepared for them, and on the contrary, that the ungodly have no more proſperity, than they have, in compariſon to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, ſo neither ſhall the reſurrection of the dead be alike. And in this we have great comfort, that all believers will riſe at the laſt day; of which Paul reaſoning, ſaith, 1 Cor. xv. If the dead riſe not, then is not Chriſt riſen, then is our preaching vain, and

we are found falſe witneſſes of God. The manner of our reſurrection we may read in the 37th chap. of Ezekiel, How that we ſhall riſe with fleſh and bones. And Job alſo ſaith, Job xix. I know that my Redeemer liveth, and will hereafter raiſe me up out of the earth, and that I ſhall be covered with my ſkin, and in my own fleſh, ſee God; likewiſe the prophet Iſaiah ſaith, that the earth and the ſea ſhall give up the dead which have ſlept in them, for Chriſt is the reſurrection, the firſt of them that ſlept. But you muſt not be ignorant concerning them which are aſleep, that ye ſorrow not even as others, which have no hope, 1 Theſſ. iv. 13, to 17. For if we believe that Jeſus died and roſe again, even ſo thoſe alſo which ſleep in Jeſus, will God bring with him, for this we ſay as a true word of God; that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep, for the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the arch angel, and with the trump of God, and the dead in Chriſt ſhall riſe firſt; then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air. Where we muſt appear before the judgment ſeat of Chriſt: where every one will receive according to that he hath done, whether it be good or bad, 2 Cor. v. 10. Then Chriſt will ſeperate the ſheep from the goats,

and the ſheep will be ſet on the right hand, who ſhall hear the delightful voice, Come ye bleſſed, inherit the kingdom of my Father prepared for you from the foundation of the *world*. There we ſhall ſtand with greater confidence againſt thoſe who have diſtreſſed us: then we ſhall ſhine forth as the ſun in the kingdom of our Father, there we ſhall come to the hope of an innumerable company of angels. There we ſhall reign from eternity to eternity, Amen.

Bleſſed are they whoſe names are written in the book of life.

The End of the Conſolation of the SICK.

The Confeſſion of Faith, compoſed in the Council of Nice, in the year of our Lord, 325.

WE believe in one God, the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible: and in one Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father, before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one ſubſtance with the Father, by whom all things were made: who for us men, and for our ſalvation, came down from heaven, and was incarnate by the Holy Ghoſt of the virgin Mary, and was

made man and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And in the Holy Ghost, who spake by the prophets. And one holy Catholic and Apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Creed of Saint Athanasius, Bishop of Alexandria, written in the year of our Lord, 333.

1 WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.—2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.—3. The Catholic Faith is this, we worship one God in Trinity, and Trinity in Unity.—Neither confounding the Persons, nor dividing the Substance.—5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.—6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal.—7 Such as

the Father is, ſuch is the Son, and ſuch is the Holy Ghoſt.—8. The Father uncreated, the Son uncreated, and the Holy Ghoſt uncreated.—9. The Father incomprehenſible, the Son incomprehenſible, and the Holy Ghoſt incomprehenſible.—10. The Father eternal, the Son eternal, and the Holy Ghoſt eternal—11. And yet they are not three Eternals: but one Eternal—12. As alſo there are not three Incomprehenſibles, nor three Uncreated, but one Uncreated and one Incomprehenſible.—13. So likewiſe the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty.—14. And yet they are not three Almighties, but one Almighty.—15. So the Father is God, the Son is God, and the Holy Ghoſt is God.—16. And yet there are not three Gods, but one God.—17. So likewiſe the Father is Lord, the Son Lord, and the Holy Ghoſt Lord.—18. And yet not three Lords but one Lord.—19. For like as we are compelled by the Chriſtian Truth, to acknowledge every Perſon by himſelf to be God and Lord. 20. So are we forbidden by the Catholic Faith, to ſay, there be three Gods, or three Lords.—21. The Father is made of none, neither created nor begotten. 22. The Son is of the Father alone, not made, nor created, but begotten.—23. The Holy Ghoſt is of the Father, and of the Son neither made, nor created, nor begotten, but proceeding.—24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts.—

25. And in this Trinity, there is not First or Last, not greater nor leſs—26. But the whole three perſons are co-eternal together, and co-equal.—27 So that in all Things, as it is aforeſaid, the Unity in Trinity, and Trinity in Unity is to be worſhipped.—28. He therefore that will be ſaved, muſt thus think of the Trinity.—29. Furthermore it is neceſſary to everlaſting Salvation, that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.—30. For the right Faith, is that we believe and confeſs, that our Lord Jeſus Chriſt, the Son of God is God and Man.—31. God of the Subſtance of the Father, begotten before the World; and Man of the Subſtance of his Mother, born in time.—32. Perfect God, and perfect Man, having a reaſonable Soul and a human Body.—33. Equal to the Father according to his Godhead: and inferior to the Father as to his Manhood.—34. Who although he be God and Man, yet he is not two but one Chriſt.—35. One, not by Converſion of the Godhead into Fleſh, but by taking off the Manhood into God.—36. He is not one by Mixture of Subſtance but by Unity of Perſon.—37. For as the reaſonable Soul, and Fleſh is one Man; ſo God and Man is one Chriſt.—38. Who ſuffered for our Salvation, deſcended into Hell, roſe again the third Day from the Dead.—39. He aſcended into Heaven, ſits at the right Hand of God the Father Almighty.—40. From whence he ſhall come to judge the Quick

and the Dead—41. At whoſe Coming, all Men ſhall riſe again with their Bodies.—42. And ſhall give Account for their own Works.—43. And they that have done Good, ſhall go into Life everlaſting; and they that have done Evil, into everlaſting Fire.—44. This is the Catholic Faith, which except a Man believe faithfully, he cannot be ſaved.

END OF THE LITURGY.

CANONS

Ratified in the National Synod of the reformed Church, held at *Dordrecht*, in the Years, 1618 and 1619.

FIRST HEAD OF DOCTRINE.

Of DIVINE PREDESTINATION.

ARTICLE I.

AS all men have ſinned in Adam, lie under the curſe, and are obnoxious to eternal death, God would have done no injuſtice by leaving them all to periſh, and delivering them over to condemnation on account of ſin, according to the words of the apoſtle. Rom. iii, 19, "that every mouth may be ſtopped, and all the world may become guilty before God." And verſe 23. "for all have ſinned, and come ſhort of the glory of God." And Rom. vi, 23. "for the wages of ſin is death."

ART. II.

But in this the love of God, was manifeſted, that he ſent his only begotten Son into the world, that whoſoever believeth on him ſhould not periſh, but have everlaſting life. 1 John iv, 9. John iii, 16.

ART. III.

And that men may be brought to believe, God mercifully ſends the meſſengers of theſe moſt joyful tidings, to whom he will and at what time he pleaſeth, by whoſe miniſtry men are called to repentance and faith in Chriſt crucified. Rom. x. 14, 15. "How then ſhall they call on him, in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent?"

ART. IV.

The wrath of God abideth upon thoſe who believe not this goſpel. But ſuch as receive it, and embrace Jeſus the Saviour by a true and living faith, are by him delivered from the wrath of God, and from deſtruction, and have the gift of eternal life conferred upon them.

ART. V.

The cauſe or guilt of this unbelief as well as of all other ſins, is no wiſe in God, but in man himſelf: whereas faith in Jeſus Chriſt, and ſalvation through him is the free gift of God, as it is written, "By grace ye are ſaved through faith, and that not of yourſelves, it is the gift of God." Eph. ii, 8. "And unto you it is given in the behalf of Chriſt, not only to believe on him, &c," Phil. i, 29.

ART. VI.

That ſome receive the gift of faith from God, and others do not receive it, proceeds from God's eternal decree, "For known unto God are all his works from the beginning of the world." Acts xv, 18. Eph, i, 11. According to which decree, he graciouſly ſoftens the hearts of the elect, however obſtinate, and inclines them to believe; while he leaves the non-elect in his juſt judgment to their own wickedneſs and obduracy. And herein is eſpecially diſplayed the profound, the merciful, and at the ſame time the righteous diſcrimination between men, equally involved in ruin; or that decree of election and reprobation, revealed in the word of God, which tho' men of perverſe, impure and unſtable minds, wreſt to their own deſtruction, yet to holy and pious ſouls affords unſpeakable conſolation.

ART. VII.

Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath, out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and head of the elect, and the foundation of Salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by him, and effectually to call and draw them to his communion by his word and spirit, to bestow upon them true faith, justification and sanctification; and having powerfully preserved them in the fellowship of his Son, finally, to glorify them for the demonstration of his mercy, and for the praise of the riches of his glorious grace, as it is written, "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the

beloved." Eph. i, 4, 5, 6. And elſewhere, "Whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified." Rom. viii, 30.

ART. VIII.

There are not various decrees of election, but one and the ſame decree reſpecting all thoſe, who ſhall be ſaved, both under the old and new teſtament: ſince the ſcripture declares the good pleaſure, purpoſe and counſel of the divine will to be one, according to which he hath choſen us from eternity both to grace, and to glory, to ſalvation and the way of ſalvation, which he hath ordained that we ſhould walk therein.

ART. IX.

This election was not founded upon foreſeen faith, and the obedience of faith, holineſs, or any other good quality or diſpoſition in man, as the prerequiſite, cauſe or condition on which it depended; but men are choſen to faith and to the obedience of faith, holineſs &c. therefore election is the fountain of every ſaving good; from which proceed faith, holineſs, and the other gifts of ſalvation, and finally eternal life itſelf, as its fruits and effects, according to that of the apoſtle. "He hath choſen us (not becauſe we were)

but that we ſhould be holy, and without blame before him in love," Epheſ. i, 4.

ART. X.

The good pleaſure of God is the ſole cauſe of this gracious election, which doth not conſiſt herein, that God foreſeeing all poſſible qualities or human actions, elected certain of theſe, as a condition of ſalvation; but that he was pleaſed out of the common maſs of ſinners to adopt ſome certain perſons as a peculiar people to himſelf, as it is written. "For the children being not yet born, neither having done any good or evil, &c." "It was ſaid (namely to Rebecca) the elder ſhall ſerve the younger; as it is written, Jacob have I loved, but Eſau have I hated." Rom. ix. 11, 12, 13. "And as many as were ordained to eternal life believed," Acts xiii. 48.

ART. XI.

And as God himſelf is moſt wiſe, unchangeable, omniſcient and omnipotent, ſo the election made by him can neither be interrupted nor changed, recalled or anulled, neither can the elect be caſt away, nor their number diminiſhed.

ART. XII.

The elect in due time, tho' in various degrees and in different meaſures, attain the aſſurance of this their eternal and unchangeable election, not by inquiſitively prying into the ſecret and deep things of God; but by obſerving in themſelves with a ſpiritual joy and holy pleaſure, the infallible fruits of election pointed out in the word of God—ſuch as a true faith in Chriſt, filial fear, a godly ſorrow for ſin, a hungering and thirſting after righteouſneſs, &c.

ART. XIII.

The ſenſe and certainty of this election afford to the children of God, additional matter for daily humiliation before him, for adoring the depth of his mercies, and rendering grateful returns of ardent love to him, who firſt manifeſted ſo great love toward them. The conſideration of this doctrine of election is ſo far from encouraging remiſſneſs in the obſervance of the divine commands, or from ſinking men in carnal ſecurity, that theſe, in the juſt judgment of God, are the uſual effects of raſh preſumption, or of idle and wanton trifling with the grace of election, in thoſe who refuſe to walk in the ways of the elect.

ART. XIV.

As the doctrine of divine election by the moſt wiſe counſel of God, was declared by the prophets, by Chriſt himſelf and by the apoſtles, and is clearly revealed in the ſcriptures both of the old and new teſtament; ſo it is ſtill to be publiſhed in due time and place in the church of God, for which it was peculiarly deſigned, provided it be done with reverence, in the ſpirit of diſcretion and piety, for the glory of God's moſt holy name, and for enlivening and comforting his people, without vainly attempting to inveſtigate the ſecret ways of the moſt high.

ART. XV.

What peculiarly tends to illuſtrate and recommend to us the eternal and unmerited grace of election, is the expreſs teſtimony of ſacred ſcripture, that not all, but ſome only are elected, while others are paſſed by in the eternal decree; whom God, out of his ſovereign, moſt juſt, irreprehenſible and unchangeable good pleaſure, hath decreed to leave in the common miſery into which they have wilfully plunged themſelves, and not to beſtow upon them ſaving faith and the grace of converſion; but permitting them in his juſt judgment to follow their own ways, at laſt for the declaration of his juſtice, to condemn and puniſh them for ever, not only on account of their unbelief,

but alſo for all their other ſins. And this is the decree of reprobation which by no means makes God the author of ſin, (the very thought of which is blaſphemy) but declares him to be an awful, irreprehenſible, and righteous judge and avenger.

ART. XVI.

Thoſe who do not yet experience a lively faith in Chriſt, an aſſured confidence of ſoul, peace of conſcience, an earneſt endeavour after filial obedience, and glorying in God thro' Chriſt efficaciouſly wrought in them, and do nevertheleſs perſiſt in the uſe of the means which God hath appointed for working theſe graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themſelves among the reprobate, but diligently to perſevere in the uſe of means, and with ardent deſires devoutly and humbly to wait for a ſeaſon of richer grace. Much leſs cauſe have they to be terrified by the doctrine of reprobation, who, tho' they ſeriouſly deſire to be turned to God, to pleaſe him only, and to be delivered from the body of death, cannot yet reach that meaſure of holineſs and faith, to which they aſpire; ſince a merciful God has promiſed that he will not quench the ſmoaking flax, nor break the bruiſed reed. But this doctrine is juſtly terrible to thoſe, who regardleſs of God, and of the Saviour Jeſus Chriſt, have wholly given themſelves up to the cares of the world,

and the pleaſures of the fleſh, ſo long as they are not ſeriouſly converted to God.

ART. XVII.

Since we are to judge of the will of God, from his word, which teſtifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they together with the parents are comprehended, godly parents have no reaſon to doubt of the election, and ſalvation of their children whom it pleaſeth God to call out of this life in their infancy.

ART. XVIII.

To thoſe who murmur at the free grace of election, and juſt ſeverity of reprobation, we anſwer with the apoſtle. "Nay, but, O! man, who art thou that replieſt againſt God?" Rom. ix. 20. and quote the language of our Saviour, "Is it not lawful for me to do what I will with mine own," Matt. xx. 15. And therefore with holy adoration of theſe myſteries, we exclaim in the words of the apoſtle. "O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! For who hath known the mind of the Lord, or who hath been his counſellor? or who hath firſt given to him, and it

ſhall be recompenſed unto him again? For of him, and thro' him, and to him are all things: to whom be glory for ever. Amen."

SECOND HEAD OF DOCTRINE.

Of the Death of Chriſt, and the redemption of Men thereby.

ARTICLE I.

GOD is not only ſupremely merciful, but alſo ſupremely juſt. And his juſtice requires (as he hath revealed himſelf in his word) that our ſins committed againſt his infinite majeſty ſhould be puniſhed not only with temporal, but with eternal puniſhments, both in body and ſoul; which we cannot eſcape, unleſs ſatisfaction be made to the juſtice of God.

ART. II.

Since therefore we are unable to make that ſatisfaction in our own perſons, or to deliver ourſelves from the wrath of God, he hath been pleaſed of his

infinite mercy to give his only begotten ſon, for our ſurety, who was made ſin, and became a curſe for us, and in our ſtead, that he might make ſatisfaction to divine juſtice on our behalf.

ART. III.

The death of the ſon of God is the only and moſt perfect ſacrifice and ſatisfaction for ſin; is of infinite worth and value, abundantly ſufficient to expiate the ſins of the whole world.

ART. IV.

This death derives its infinite value and dignity from theſe conſiderations; becauſe the perſon who ſubmitted to it was not only really man, and perfectly holy, but alſo the only begotten Son of God, of the ſame eternal and infinite eſſence with the Father, and holy ſpirit, which qualifications were neceſſary to conſtitute him a Saviour for us: and becauſe it was attended with a ſenſe of the wrath and curſe of God due to us for ſin.

ART. V.

Moreover the promiſe of the goſpel is, that whoſoever believeth in Chriſt crucified, ſhould not periſh but have everlaſting life. This promiſe toge-

ther with the command to repent and believe, ought to be declared and publiſhed to all nations, and to all perſons promiſcuouſly and without diſtinction, to whom God out of his good pleaſure ſends the goſpel.

ART. VI.

And, whereas many who are called by the goſpel, do not repent, nor believe in Chriſt, but periſh in unbelief; this is not owing to any defect or inſufficiency in the ſacrifice offered by Chriſt upon the croſs, but is wholly to be imputed to themſelves.

ART. VII.

But as many as truly believe, and are delivered and ſaved from ſin and deſtruction through the death of Chriſt, are indebted for this benefit ſolely to the grace of God given them in Chriſt from everlaſting, and not to any merit of their own.

ART. VIII.

For this was the ſovereign counſel, and moſt gracious will and purpoſe of God the Father, that the quickening and ſaving efficacy of the moſt precious death of his ſon ſhould extend to all the elect, for beſtowing upon them alone the gift of juſtifying faith, thereby to bring them infallibly to ſalvation:

that is, it was the will of God, that Chriſt by the blood of the croſs, whereby he confirmed the new covenant, ſhould effectually redeem out of every people, tribe, nation and language, all thoſe, and thoſe only, who were from eternity choſen to ſalvation, and given to him, by the Father; that he ſhould confer upon them faith, which together with all the other ſaving gifts of the holy ſpirit, he purchaſed for them by his death; ſhould purge them from all ſin, both original and actual, whether committed before or after believing; and having faithfully preſerved them even to the end, ſhould at laſt bring them free from every ſpot and blemiſh to the enjoyment of glory in his own preſence for ever.

ART. IX.

This purpoſe proceeding from everlaſting love towards the elect has from the beginning of the world to this day been powerfully accompliſhed, and will hence forward ſtill continue to be accompliſhed, notwithſtanding all the ineffectual oppoſition of the gates of hell: ſo that the elect in due time may be gathered together into one, and that there never may be wanting a Church compoſed of believers, the foundation of which is laid in the blood of Chriſt, which may ſtedfaſtly love, and faithfully ſerve him as their Saviour, who as a bride-groom for his bride, laid down his life for them upon the croſs, and

which may celebrate his praiſes here and thro' all eternity.

THE THIRD AND FOURTH HEADS OF DOCTRINE.

Of the Corruption of Man, his Converſion to God, and the Manner thereof.

ARTICLE I.

MAN was originally formed after the image of God. His underſtanding was adorned with a true and ſaving knowledge of his Creator, and of ſpiritual things; his heart and will were upright; all his affections pure; and the whole Man was holy; but revolting from God by the inſtigation of the devil, and abuſing the freedom of his own will, he forfeited theſe excellent gifts; and on the contrary entailed on himſelf blindneſs of mind, horrible darkneſs, vanity and perverſeneſs of judgment; became wicked, rebellious and obdurate in heart and will, and impure in his affections.

ART. II.

Man after the fall begat children in his own likeneſs. A corrupt ſtock produced a corrupt offspring. Hence all the poſterity of Adam, Chriſt only excepted, have derived corruption from their original Parent, not by imitation, as the Pelagians of old aſſerted, but by the propagation of a vicious nature.

ART. III.

Therefore all men are conceived in ſin, and by nature children of wrath, incapable of any ſaving good, prone to evil, dead in ſin, and in bondage thereto, and without the regenerating grace of the holy ſpirit, they are neither able nor willing to return to God, to reform the depravity of their nature, nor to diſpoſe themſelves to reformation.

ART. IV.

There remain however in man ſince the fall, the glimmerings, of natural light, whereby he retains ſome knowledge of God, of natural things, and of the difference between good and evil, and diſcovers ſome regard for virtue, good order in ſociety and for maintaining an orderly external deportment. But ſo far is this light of nature from being ſufficient to bring him to a ſaving knowledge of God, and to

true converſion, that he is incapable of uſing it aright even in things natural and civil. Nay farther, this light ſuch as it is, man in various ways renders wholly polluted, and holds it in unrighteouſneſs; by doing which he becomes inexcuſable before God.

ART. V.

In the ſame light are we to conſider the law of the decalogue, delivered by God to his peculiar people the Jews, by the hands of Moſes. For tho' it diſcovers the greatneſs of ſin, and more and more convinces man thereof, yet as it neither points out a remedy, nor imparts ſtrength to extricate him from miſery, and thus being weak thro' the fleſh, leaves the tranſgreſſor under the curſe, man cannot by this law obtain ſaving grace.

ART. VI.

What therefore neither the light of nature, nor the law would do, that God performs by the operation of his holy ſpirit thro' the word or miniſtry of reconciliation, which is the glad tidings concerning the Meſſiah, by means whereof, it hath pleaſed God to ſave ſuch as believe, as well under the old, as under the new teſtament.

ART. VII.

This myſtery of his will God diſcovered to but a ſmall number under the old teſtament; under the new, he reveals it to many, without any diſtinction of people. The cauſe of this diſpenſation is not to be aſcribed to the ſuperior worth of one nation above another, nor to their making a better uſe of the light of nature, but reſults wholly from the ſovereign good pleaſure, and unmerited love of God. Hence they, to whom ſo great and ſo gracious a bleſſing is communicated, above their deſert, or rather notwithſtanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apoſtle to adore, not curiouſly to pry into the ſeverity and juſtice of God's judgments diſplayed in others, to whom this grace is not given.

ART. VIII.

As many as are called by the goſpel, are unfeignedly called. For God hath moſt earneſtly and truly declared in his word, what will be acceptable to him; namely that all who are called ſhould comply, with the invitation. He moreover ſeriouſly promiſes eternal life and reſt to as many as ſhall come to him, and believe on him.

ART. IX.

It is not the fault of the goſpel, nor of Chriſt offered therein, nor of God, who calls men by the goſpel, and confers upon them various gifts, that thoſe who are called by the miniſtry of the word, refuſe to come, and be converted, the fault lies in themſelves; ſome of whom when called regardleſs of their danger reject the word of life; others, though they receive it, ſuffer it not to make a laſting impreſſion on their heart; therefore, their joy, ariſing only from a temporary faith, ſoon vaniſhes and they fall away; while others choak the ſeed of the word by perplexing caſes, and the pleaſures of this world, and produce no fruit. This our Saviour teaches in the parable of the ſower. Matt. 13.

ART. X.

But that others who are called by the goſpel, obey the call, and are converted, is not to be aſcribed to the proper exerciſe of free will, whereby one diſtinguiſhes himſelf above others, equally furniſhed with grace ſufficient for faith and converſion, as the proud hereſy of Pelagius maintains; but it muſt be wholly to God, who as he hath choſen his own from eternity in Chriſt, ſo he confers upon them faith and

repentance, reſcues them from the power of darkneſs, and tranſlates them into the kingdom of his own Son. that they may ſhew forth the praiſes of him, who hath called them out of darkneſs into this marvellous light; and may glory not in themſelves, but in the Lord, according to the teſtimony of the Apoſtles in various places.

ART. XI.

But when God accompliſhes his good pleaſure in the elect, or works in them true converſion, he not only cauſes the goſpel to be externally preached to them, and powerfully illuminates their minds by his holy ſpirit, that they may rightly underſtand and diſcern the things of the ſpirit of God; but by the efficacy of the ſame regenerating ſpirit, pervades the inmoſt receſſes of the man; he opens the cloſed, and ſoftens the hardened heart, and circumciſes that which was uncircumciſed, infuſes new qualities into the will, which though heretofore dead, he quickens, from being evil, diſobedient, and refractory; he renders it good, obedient and pliable; actuates and ſtrengthens it, that like a good tree, it may bring forth the fruits of good actions.

ART. XII.

And this is the regeneration ſo highly celebrated in ſcripture, and denominated a new creation; a reſurrection from the dead; a making alive; which God works in us without our aid. But this is no wiſe effected merely by the external preaching of the goſpel, by moral ſuaſion, or ſuch a mode of operation, that after God has performed his part, it ſtill remains in the power of man to be regenerated or not; to be converted, or to continue unconverted; but it is evidently a ſupernatural work, moſt powerful, and at the ſame time moſt delightful, aſtoniſhing, myſterious and ineffable; not inferior in efficacy to creation, or the reſurrection from the dead, as the ſcripture inſpired by the author of this work declares; ſo that all in whoſe hearts God works in this marvellous manner, are certainly, infallibly and effectually regenerated, and do actually believe.—Whereupon the will thus renewed is not only actuated and influenced by God, but in conſequence of this influence, becomes itſelf active. Wherefore alſo, man is himſelf rightly ſaid to believe and repent, by virtue of that grace received.

ART. XIII.

The manner of this operation cannot be fully comprehended by believers in this life. Notwith-

ſtanding which they reſt ſatisfied with knowing and experiencing that by this grace of God, they are enabled to believe with the heart, and love their Saviour.

ART. XIV.

Faith is therefore to be conſidered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleaſure; but becauſe it is in reality conferred, breathed, and infuſed into him; nor even becauſe God beſtows the power or ability to believe, and then expects that man ſhould by the exerciſe of his own free will, conſent to the terms of ſalvation, and actually believe in Chriſt; but becauſe he who works in man both to will and to do, and indeed all things in all, produces both the will to believe, and the act of believing alſo.

ART. XV.

God is under no obligation to confer this grace upon any; for how can he be indebted to man, who had no previous gift to beſtow, as a foundation for ſuch recompenſe? Nay, who has nothing of his own but ſin and falſhood? He therefore who becomes the ſubject of this grace, owes eternal gratitude to God, and gives him thanks for ever. Whoever is not made partaker thereof, is either altogether re-

gardleſs of theſe ſpiritual gifts, and ſatisfied with his own condition; or, is in no apprehenſion of danger, and vainly boaſts the poſſeſſion of that which he has not. With reſpect to thoſe, who make an external profeſſion of faith, and live regular lives, we are bound after the example of the Apoſtle to judge and ſpeak of them in the moſt favourable manner. For the ſecret receſſes of the heart, are unknown to us. And as to others, who have not yet been called, it is our duty to pray for them to God, who calls the things that are not, as if they were. But we are in no wiſe to conduct ourſelves towards them with haughtineſs, as if we had made ourſelves to differ.

ART. XVI.

But as man by the fall did not ceaſe to be a creature, endowed with underſtanding and will, nor did ſin which pervaded the whole race of mankind, deprive him of the human nature, but brought upon him depravity, and ſpiritual death; ſo alſo this grace of regeneration, does not heat men as ſenſeleſs ſtocks and blocks, nor takes away their will and its properties, neither does violence thereto; but ſpiritually quickens, heals, corrects, and at the ſame time ſweetly and powerfully bends it: that where carnal rebellion and reſiſtance formerly prevailed, a ready and ſincere ſpiritual obedience begins to reign; in

which the true and ſpiritual reſtoration and freedom of our will conſiſt. Wherefore unleſs the admirable author of every good work, wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuſe of which in a ſtate of innocence he plunged himſelf into ruin.

ART. XVII.

As the almighty operation of God, whereby he prolongs and ſupports this our natural life, does not exclude, but requires the uſe of means, by which God of his infinite mercy and goodneſs hath choſen to exert his influence: ſo alſo the beforementioned ſupernatural operation of God, by which we are regenerated, in no wiſe excludes, or ſubverts, the uſe of the goſpel, which the moſt wiſe God has ordained to be the ſeed of regeneration, and food of the ſoul. Wherefore as the apoſtles and teachers who ſucceeded them piouſly inſtructed the people concerning this grace of God, to his glory, and the abaſement of all pride, and in the mean time however neglected not to keep them by the ſacred precepts of the goſpel in the exerciſe of the word, ſacraments and diſcipline: ſo even to this day, be it far from either inſtructors or inſtructed to preſume to tempt God in the Church, by ſeparating what he of his good pleaſure hath moſt intimately joined together. For grace is conferred by means of admonitions,

and the more readily we perform our duty, the more eminent uſually is this bleſſing of God working in us, and the more directly is his work advanced, to whom alone all the glory both of means, and their ſaving fruit and efficacy is for ever due. Amen.

THE FIFTH HEAD OF DOCTRINE.

Of the Perſeverance of the Saints.

ARTICLE I.

WHOM God calls, according to his purpoſe, to the communion of his Son our Lord Jeſus Chriſt, and regenerates by the holy ſpirit, he delivers alſo from the dominion and ſlavery of ſin in this life, though not altogether from the body of ſin, and from the infirmities of the fleſh, ſo long as they continue in this world.

ART. II.

Hence ſpring daily ſins of infirmity, and hence pots adhere to the beſt works of the ſaints; which

furniſh them with conſtant matter for humiliation before God, and flying for refuge to Chriſt crucified, for mortifying the fleſh more and more by the ſpirit of prayer, and by holy exerciſes of piety, and for preſſing forward to the goal of perfection, till being at length delivered from this body of death, they are brought to reign with the Lamb of God in Heaven.

ART. III.

By reaſon of theſe remains of indwelling ſin, and the temptations of ſin and of the world, thoſe who are converted could not perſevere in a ſtate of grace, if left to their own ſtrength. But God is faithful, who having conferred grace, mercifully confirms them, and powerfully preſerves them therein, even to the end.

ART. IV.

Although the weakneſs of the fleſh cannot prevail againſt the power of God, who confirms and preſerves true believers in a ſtate of grace, yet converts are not always ſo influenced and actuated by the ſpirit of God, as not in ſome particular inſtances, ſinfully to deviate from the guidance of divine grace, ſo as to be ſeduced by and comply with the luſts of the fleſh; they muſt therefore be conſtant in watching and prayer, that they be not led into temptation.

When these are neglected, they are not only liable to be drawn into great and heinous sins, by Satan, the world and the flesh, but sometimes by the righteous permission of God actually fall into these evils. This, the lamentable fall of David, Peter, and other saints, described in holy scripture, demonstrates.

ART. V.

By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the holy spirit, interrupt the exercise of faith, very grievously wound their conscience, and sometimes lose the sense of God's favour, for a time, until on their returning into the right way by serious repentance, the sight of God's fatherly countenance again shines upon them.

ART. VI.

But God who is rich in mercy, according to his unchangeable purpose of election, does not wholly withdraw the holy spirit from his own people, even in their melancholy falls, nor suffers them to proceed so far as to lose the grace of adoption, and forfeit the state of justification, or to commit the sin unto death; nor does he permit them to be totally deserted, and to plunge themselves into everlasting destruction,

ART VII.

For in the firſt place, in theſe falls he preſerves in them the incorruptible ſeed of regeneration from periſhing, or being totally loſt; and again, by his word and ſpirit, certainly and effectually renews them to repentance, to a ſincere and godly ſorrow for their ſins, that they may ſeek and obtain remiſſin in the blood of the Mediator, may again experience the favour of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own ſalvation with fear and trembling.

ART. VIII.

Thus it is not in conſequence of their own merits, or ſtrength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and periſh finally in their blackſlidings; which, with reſpect to themſelves is not only poſſible, but would undoubtedly happen; but with reſpect to God, it is utterly impoſſible, ſince his counſel cannot be changed, nor his promiſe fail, neither can the call according to his purpoſe be revoked, nor the merit, interceſſion and preſervation of Chriſt be rendered ineffectual, nor the ſealing of the holy ſpirit be fruſtrated or obliterated.

ART. IX.

Of this preſervation of the elect to ſalvation, and of their perſeverance in the faith, true believers for themſelves may and do obtain aſſurance according to the meaſure of their faith, whereby they arrive at the certain perſuaſion, that they ever will continue true and living members of the church; and that they experience forgiveneſs of ſins, and will at laſt inherit eternal life.

ART. X.

This aſſurance however, is not produced by any peculiar revelation contrary to, or independent of the word of God; but ſprings from faith in God's promiſes, which he has moſt abundantly revealed in his word for our comforts. From the teſtimony of the holy ſpirit, witneſſing with our ſpirit, that we are children and heirs of God, Rom. viii. 16; and laſtly, from a ſerious and holy deſire to preſerve a good conſcience, and to perform good works. And if the elect of God were deprived of this ſolid comfort, that they ſhall finally obtain the victory, and of this infallible pledge or earneſt of eternal glory, they would be of all men the moſt miſerable.

ART. XI.

The ſcripture moreover teſtifies that believers in this life have to ſtruggle with various carnal doubts, and that under grievous temptations they are not always ſenſible of this full aſſurance of faith, and certainty of perſevering. But God, who is the father of all conſolation, does not ſuffer them to be tempted above that they are able, but will with the temptation alſo make a way to eſcape, that they may be able to bear it, 1 Cor. x. 13. and by the holy ſpirit again inſpires them with the comfortable aſſurance of perſevering.

ART. XII.

This certainty of perſeverance however, is ſo far from exciting in believers a ſpirit of pride, or of rendering them carnally ſecure, that on the contrary, it is the real ſource of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, conſtancy in ſuffering, and in confeſſing the truth, and of ſolid rejoicing in God: ſo that the conſideration of this benefit ſhould ſerve as an incentive to the ſerious and conſtant practice of gratitude and good works, as appears from the teſtimonies of ſcripture, and the examples of the ſaints.

ART. XIII.

Neither does renewed confidence of perſevering produce licenciouſneſs, or a diſregard to piety in thoſe who are recovered from backſliding; but it renders them much more careful and ſolicitous to continue in the ways of the Lord, which he hath ordained, that they who walk therein may maintain an aſſurance of perſevering, leſt by abuſing his fatherly kindneſs, God ſhould turn away his gracious countenance from them, to behold which is to the godly dearer than life; the withdrawing thereof is more bitter than death; and they in conſequence hereof ſhould fall into more grevious torments of conſcience.

ART. XIV.

And as it hath pleaſed God by the preaching of the goſpel, to begin this work of grace in us, ſo he preſerves, continues, and perfects it by the hearing and reading of his word, by meditation thereon, and by the exhortations, threatenings and promiſes thereof, as well as by the uſe of the ſacraments.

ART. XV.

The carnal mind is unable to comprehend this doctrine of the perſeverance of the ſaints, and the

certainty thereof, which God hath moſt abundantly reveaied in his word, for the glory of his name, and the conſolation of pious ſouls, and which he impreſſes upon the hearts of the faithful; ſatan abhorsit, the world redicules it, the ignorant and hypocrite abuſe, and heretics oppoſe it; but the ſpouſe of Chriſt hath always moſt tenderly loved and conſtantly defended it, as an ineſtimable treaſure: and God, againſt whom neither counſel nor ſtrength can prevail, will diſpoſe her to continue this conduct to the end. Now to this one God, Father, Son and Holy Spirit, be honour and glory for ever. Amen.

CONCLUSION.

AND this is the perſpicuous, ſimple, and ingenious declaration of the orthodox doctrine reſpecting the five articles which have been controverted in the Belgic churches; and the rejection of the errors with which they have for ſome time been troubled. This doctrine, the ſynod judges to be drawn from the word of God, and to be agreeable to the confeſſions of the Reformed churches. Whence it clearly appears, that ſome, whom ſuch conduct by no means became, have violated all

truth, equity, and charity, in wiſhing to perſuade the public,

"That the doctrine of the Reformed churches "concerning predeſtination, and the points annexed "to it, by its own genius and neceſſary tendency, "leads off the minds of men from all piety and reli- "gion—that it is an opiate adminiſtered by the fleſh "and the devil, and the ſtrong hold of ſatan, where "he lies in wait for all; and from which he "wounds multitudes, and mortally ſtrikes through "many with the darts both of deſpair, and ſecurity— "that it makes God the author of ſin, unjuſt, "tyrannical, hypocritical—that it is nothing more "than interpolated Stoiciſm, Manicheiſm, Libertine- "iſm, Turciſm—that it renders men carnally ſecure; "ſince they are perſuaded by it that nothing can "hinder the ſalvation of the elect, let them live "as they pleaſe; and therefore that they may "ſafely perpetrate every ſpecies of the moſt atro- "cious crimes; and that if the reprobate ſhould "even perform truly all the works of the ſaints, "their obedience would not in the leaſt contribute "to their ſalvation—that the ſame doctrine teaches, "that God, by a mere arbitrary act of his will, "without the leaſt reſpect or view to any ſin, has "predeſtinated the greateſt part of the world to "eternal damnation; and, has created them for "this very purpoſe—that in the ſame manner in "which election is the fountain and cauſe of faith

"and good works, reprobation is the cauſe of un-
"belief and impiety—that many children of the faith-
"ful, are torn, guiltleſs, from their mother's breaſts,
"and tyrannically plunged into hell; ſo that, neither
"baptiſm, nor the prayers of the church at their
"baptiſm, can at all profit them."—And many other things of the ſame kind, which the Reformed churches not only do not acknowledge, but even deteſt with their whole ſoul. Wherefore, this Synod of Dort, in the name of the Lord, conjures, as many as piouſly call upon the name of our Saviour Jeſus Chriſt, to judge of the faith of the Reformed churches, not from the calumnies which, on every ſide, are heaped upon it; nor from the private expreſſions of a few among ancient and modern teachers, often diſhoneſtly quoted, or corrupted, and wreſted to a meaning quite foreign to their intention; but from the public confeſſions of the churches themſelves, and from this declaration of the orthodox doctrine, confirmed by the unanimous conſent of all and each of the members of the whole ſynod. Moreover, the ſynod warns calumniators themſelves, to conſider the terrible judgment of God which awaits them, for bearing falſe witneſs againſt the confeſſions of ſo many churches; for diſtreſſing the conſciences of the weak; and for labouring to render ſuſpected the ſociety of the truly faithful. Finally, this ſynod exhorts all their brethren in the goſpel of Chriſt, to conduct them-

ſelves piouſly and religiouſly in handling this doctrine, both in the univerſities and churches; to direct it, as well in diſcourſe, as in writing, to the glory of the divine name, to holineſs of life, and to the conſolation of afflicted ſouls; to regulate, by the ſcripture according to the analogy of faith, not only their ſentiments, but alſo their language; and, to abſtain from all thoſe phraſes which exceed the limits neceſſary to be obſerved in aſcertaining the genuine ſenſe of the holy ſcriptures; and may furniſh inſolent ſophiſts with a juſt pretext for violently aſſailing, or even vilifying, the doctrine of the Reformed churches.

May Jeſus Chriſt the Son of God, who, ſeated at the Father's right hand, gives gifts to men, ſanctify us in the truth; bring to the truth thoſe who err; ſhut the mouths of the calumniators of ſound doctrine; and endue the faithful miniſters of his word, with the ſpirit of wiſdom and diſcretion, that all their diſcourſes may tend to the glory of God, and the edification of thoſe who hear them. Amen.

That this is our faith and deciſion, we certify by ſubſcribing our names.

Here follow the names, not only of the PRESIDENT, assistant PRESIDENT, and SECRETARIES, of the Synod, and of the PROFESSORS of Theology in the Dutch Churches; but of all the MEMBERS who were deputed to the Synod, as the Representatives of their Respective Churches; that is, of the delegates from,

GREAT BRITAN,
The ELECTORAL PALATINATE,
HESSIA,
SWITZERLAND,
WETTERAW,
The REPUBLIC and CHURCH of GENEVA,
The REPUBLIC and CHURCH of BREMEN,
The REPUBLIC and CHURCH of EMDEN,
The DUCHY of GELDERLAND and of ZUTPHEN,
SOUTH HOLLAND,
NORTH HOLLAND,
ZEALAND,
The PROVINCE of UTRECHT,
FRIESLAND,
TRANSILVANIA,
The STATE of GRONINGEN and OMLAND,
DRENT,
The FRENCH CHURCHES.

RULES

OF

CHURCH GOVERNMENT

ESTABLISHED

IN THE

NATIONAL *SYNOD*,

HELD IN

DORDRECHT,

IN THE YEARS

1618 AND 1619.

ARTICLE I.

FOR the maintenance of good order in the church of Chriſt, it is neceſſary there ſhould be certain *Offices* and *Aſſemblies*, and a ſtrict attention to *Doctrines*, *Sacraments*, and *Uſages*, and *Chriſtian Diſcipline*, of all which the following eccleſiaſtical ordinances particularly treat:

I. OF THE OFFICES.

ART. II.

The *Offices* in the church of Chriſt are fourfold, viz.

1. The office of *Miniſters of the Word*.
2. The office of *Teachers of Theology*.
3. The office of *Elders*.
4. The office of *Deacons*.

ART. III.

No perſon although he be a teacher of Theology, Elder or Deacon, ſhall be permitted to officiate in the miniſtry of the word, and ſacraments, without being thereunto *lawfully called*; and whenever any one offends herein, and ſhall perſiſt after repeated admonitions, the claſſis ſhall determine whether he ſhall be proceeded againſt as a ſchiſmatic, or puniſhed in ſome other way.

ART. IV.

A *lawful call* to perſons heretofore not engaged in the miniſtry of the word, conſiſts, 1ſt. *In a free-choice* made by the conſiſtory and deacons after previous faſting and prayer, and adviſing with the claſſis where it has been cuſtomary to apply to them for council. 2d. *In an examination*, or enquiry into the doctrine and morals of the perſon ſo elected, which ſhall be performed by the claſſis, in the preſence of the deputies of the ſynod, or ſome of them. 3d. *In the approbation* of the members in full communion with the church to which he is called; for the obtaining of which, the name of ſuch miniſter ſhall be publiſhed in the church, three, Sabbaths ſucceſſively, that opportunity may be given for ſtating lawful objection if any there be. 4th. *In public ordination*, in the preſence of the congregation, according to the form adopted for that purpoſe, accompanied with ſuitable engagements, exhortations, prayers, and inpoſition of hands by the miniſter who preſides at the ordination, and ſuch other miniſters as may be preſent. Provided however that impoſition of hands may be performed by the claſſical aſſembly in the caſe of perſons ordained as miſſionaries to form congregations in diſtant ſettlements, or to ſerve in churches that are under perſecution.

ART. V.

With reſpect to thoſe already engaged in the miniſtry, and who are *called to another congregation*, ſuch call ſhall be made in manner before mentioned, by the conſiſtory and deacons, with the advice or approbation of the claſſis; to which the miniſter ſo called ſhall produce good eccleſiaſtical credentials of his doctrine and morals, and ſhall after publication in the church for three Sabbaths ſucceſſively, as above mentioned, be enſtalled under previous engagements, accompanied with prayer.

ART. VI.

No miniſters ſhall be at liberty to accept of the charge of any particular ſervice as *chaplain*, unleſs he is previouſly admitted, and qualified according to the preceeding articles; nor ſhall the acceptance of ſuch ſervice exempt him from being ſubject equally with others to the diſcipline of the church.

ART. VII.

No perſon ſhall be ordained to the miniſtry of the word without ſetling in ſome congregation, unleſs he be ſent as a *miſſionary* to churches under perſecution, or employed to gather congregations, where none have as yet been eſtabliſhed.

ART. VIII.

Schoolmaſters, mechanics, or others, who have

not *regularly ſtudied* ſhall not be admitted to the office of the miniſtry, unleſs the beſt aſſurance be obtained of their ſingular talents, piety, humility, ſobriety, good underſtanding, and diſcretion, together with the gifts of utterance. Whenever therefore ſuch perſons offer themſelves for the miniſtry, the claſſis having firſt obtained the approbation of ſynod, ſhall previouſly examine them, and according to their proficiency ſhall enjoin a courſe of private exerciſes, after which they ſhall be dealt with as ſhall be judged moſt conducive to edification.

ART. IX.

Noviciates, popiſh prieſts, and monks, together with thoſe who *forſake other ſects*, ſhall not be admitted to the ſervice of the church without great care, and circumſpection, nor until after a certain time of previous trial.

ART. X.

A miniſter being lawfully called may not *forſake the church, or congregation* where he is regularly ſettled in order to accept a call elſewhere without obtaining the previous conſent of the conſiſtory and deacons, and of thoſe who have formerly borne thoſe offices, together with the approbation of the claſſis. And in like manner ſhall no church be permitted to receive him, before he has produced

ſufficient credentials of his regular diſmiſſion from the church, and claſſis where he laſt officiated.

ART. XI.

In like manner the conſiſtory as repreſenting the congregation ſhall be bound to provide their miniſters with a *decent ſupport*, and ſhall not forſake them without the knowledge, and deciſion of the claſſis, who alſo ſhall determine, on complaint made of a deficiency of ſupport, whether ſuch miniſter ſhall be removed, or not.

ART. XII.

A miniſter of the word being once lawfully called in manner before mentioned, is bound to the ſervice of the ſanctuary, as long as he liveth. Therefore he ſhall not be at liberty to devote himſelf to a *ſecular vocation*, except for great and important reaſons concerning which the claſſis, ſhall enquire and determine.

ART. XIII.

If a miniſter becomes *incapable* of performing the duties of his office, either through age, ſickneſs, or otherwiſe, ſuch miniſter ſhall, notwithſtanding, retain the honour and ſtile of his office, and be provided with an honourable ſupport by the churches to which he hath miniſtered; proviſion is in like manner to be made for the widows and orphans of miniſters in general.

ART. XIV.

Whenever it ſhall become neceſſary that miniſters, for the reaſons before mentioned, or for any other cauſe, ſhould *deſiſt for a time* from the exerciſe of their office, (of which the conſiſtory is to judge) they ſhall notwithſtanding, continually be ſubject to the call of their congregations.

ART. XV.

No miniſter relinquiſhing the ſervice of his own church, or being unattached to any particular congregation, ſhall be permitted to *preach indiſcriminately* from place to place, without the conſent and authority of the ſynod, or claſſis; in like manner no miniſter may preach or adminiſter the ſacraments in any church other than his own, without the conſent of the conſiſtory of that church.

ART. XVI.

The *office of a MINISTER* is to perſevere in prayer, and the miniſtry of the word, to diſpenſe the ſacraments, to watch over his brethren the Elders and Deacons, as well as over the whole congregation, and laſtly in conjunction with the Elders, to exerciſe chriſtian diſcipline and to be careful, that all things be done decently and in good order.

ART. XVII.

Among the miniſters of the goſpel *equality* ſhall be preſerved in their miniſterial labours, and as far as poſſible in other things, agreeably to ſuch arrangements as the conſiſtory, or if need be, the claſſis ſhall make. A ſimilar equality ſhall alſo be maintained among the elders and deacons.

ART. XVIII.

The *office of the TEACHERS or PROFESSORS of Theology* is to explain the holy ſcriptures, and vindicate the pure doctrines of the goſpel againſt hereſy and error.

ART. XIX.

The congregations ſhall endeavour to raiſe public funds for the ſupport of *ſtudents in theology*.

ART. XX

In churches where a number of able miniſters are ſettled, the practice of *diſcuſſing theological theſes* ſhall be inſtituted, that by ſuch exerciſes ſome may be prepared for the miniſtry; purſuing however therein, the ſpecial appointment and order of the general ſynod.

ART. XXI.

The conſiſtories in every congregation ſhall be careful to provide good *Schoolmaſters*, who are able, not only to inſtruct children in reading, writing, grammar, and the liberal ſciences; but alſo to teach them the catechiſm, and the firſt principles of religion.

ART. XXII.

The *Elders ſhall be choſen* by the ſuffrages of the conſiſtory, and of the deacons: in making this choice it ſhall be lawful, as ſhall beſt ſuit the ſituation of each church, either to nominate as many elders, as ſhall be judged neceſſary, for the approbation of the members in full communion, and upon their being approved, and found acceptable, to confirm them with public prayers and engagements; or, to propoſe a double number, that the one half of thoſe nominated may be choſen by the members, and in the ſame manner confirmed in their office. In either mode of election the confirmation is to be agreeable to the form, inſtituted for that purpoſe.

ART. XXIII.

The *office of ELDERS* (beſides what is common to them with the miniſters of the word, expreſſed in

Art. xvi.) is, to take heed that the miniſters, together with their fellow elders and deacons, faithfully diſcharge their reſpective duties; and alſo, before, or after the Lords Supper, as time and circumſtances permit, and as ſhall be moſt for the edification of the congregation, to aſſiſt in performing viſitations, in order particularly to inſtruct and comfort the members in full communion, as well as to exhort others to the regular profeſſion of the chriſtian religion.

ART. XXIV.

The *Deacons ſhall be choſen*, approved, and confirmed in the ſame manner as the elders.

ART. XXV.

The *office peculiar to the* DEACONS is, diligently to collect the alms and other monies appropriated for the uſe of the poor, and with the advice of the conſiſtory, chearfully and faithfully to diſtribute the ſame to ſtrangers, as well as to thoſe of their own houſhold, according to the meaſure of their reſpective neceſſities; to viſit, and comfort the diſtreſſed, and to be careful, that the alms be not miſuſed; of the diſtribution of which, they ſhall render an account in conſiſtory at ſuch time, as the ſaid conſiſtory ſhall determine, and in the preſence of ſo many of the congregation as may chooſe to attend.

ART. XXVI.

The deacons ſhall endeavour to maintain a good correſpondence, with the *overſeers of Poor-houſes*, and other public almoners, in order that the alms may be the better diſtributed among thoſe, whoſe neceſſities are the greateſt.

ART. XXVII.

The elders and deacons ſhall *ſerve two years*, and the one half be changed annually, and others appointed in their room, unleſs the ſituation or advantage of ſome particular churches ſhould otherwiſe require.

ART. XXVIII.

As it is the duty of *chriſtian Magiſtrates* to countenance the worſhip of God, to recommend religion by their example, and protect the members of the community in the full and regular exerciſe of religious liberty; ſo it is the duty of miniſters, elders, and deacons, zealouſly, and faithfully to inculcate upon all their congregations, that obedience, love, and homage, which they owe to the magiſtrates. All eccleſiaſtical perſons ſhall by their own good conduct, in this reſpect, give an example to the con-

gregations, and, by a becoming reverence, endeavour to excite, and maintain the favourable attention of government to the churches—to the end that each mutually fulfilling their respective duties in the fear of the Lord, all suspicion and jealousy may be prevented, and a happy confidence, conducive to the welfare of the churches, be preserved.

II.

OF

ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXIX.

THE *ECCLESIASTICAL ASSEMBLIES*, which ſhall be maintained are of four kinds, viz.

1. *Conſiſtorial.*
2. *Claſſical.*
3. *The Particular Synod.*
4. *The General, or National Synod.*

ART. XXX.

In thoſe aſſemblies, *eccleſiaſtical matters* only ſhall be tranſacted, and that in an eccleſiaſtical manner. A greater aſſembly ſhall take cognizance of thoſe things alone which could not be determined

in a leſſer, or that appertain to the churches or congregations in general, which compoſe ſuch an aſſembly.

ART. XXXI.

If any perſon conceive himſelf aggrieved by the deciſion of a leſſer aſſembly, he ſhall have the liberty and right of *appealing* to a higher, and that which is determined by a majority of voices in ſuch aſſembly, ſhall be held deciſive and binding, unleſs it can be demonſtrated to be contrary to the word of God, and theſe articles.

ART. XXXII.

The *tranſactions* of all eccleſiaſtical aſſemblies ſhall begin with prayer, and conclude with thankſgiving.

ART. XXXIII.

Thoſe who are delegated to attend the Aſſemblies ſhall bring with them *credentials*, and inſtructions, ſigned by thoſe who ſend them, and ſuch only ſhall be entitled to a deciſive vote.

ART. XXXIV.

In all assemblies there shall be a president, and secretary. The business of the *Secretary* shall be to register whatever is deemed worthy of being entered on the minutes.

ART. XXXV.

The office of the *President* is to state and explain the business which is to be transacted—to preserve order—to silence the captious, and those who are too vehement in debate, and to inflict upon them proper censure in case of disobedience. The office of president shall cease when the assembly rises.

ART. XXXVI.

A Classis hath the same *jurisdiction* over a Consistory, which a particular Synod hath over a Classis, and a general Synod over a particular.

ART. XXXVII.

In all churches there shall be a *CONSISTORY* composed of the ministers and elders, who shall meet to-

gether at leaſt once every week, and when met, the miniſter ſhall preſide and moderate the buſineſs. If there be a plurality of miniſters, they ſhall preſide and direct in rotation.

ART. XXXVIII.

No *new Conſiſtory* ſhall be conſtituted in any particular place without the previous advice, and concurrence of the claſſis; and where the number of elders is too ſmall, the deacons may be admitted as members of the conſiſtory.

ART. XXXIX.

In places where a *Conſiſtory hath not yet been formed*, the duties otherwiſe impoſed by this conſtitution upon the conſiſtory, ſhall in the mean while be performed by the claſſis.

ART. XL.

The *deacons* ſhall likewiſe *meet together* every week in order to tranſact the buſineſs relating to their office, and ſhall open, and cloſe their meeting with prayer. The miniſter ſhall carefully inſpect their proceedings, and if neceſſary attend in perſon.

ART. XLI.

The *CLASSICAL ASSEMBLIES* ſhall be compoſed of neighbouring churches, each of which ſhall ſend one miniſter, and one elder, with proper credentials, to the place, and at the time agreed upon at the riſing of the preceeding claſſis; provided always, that the intervals between the claſſical meetings ſhall not exceed three months. In thoſe aſſemblies the miniſters ſhall preſide in rotation, or otherwiſe a præſes ſhall be appointed by the members, ſo that the ſame perſon however be not choſen twice ſucceſſively. The præſes ſhall moreover enquire of the members reſpectively, whether they obſerve their conſiſtorial meetings? whether church diſcipline be exerciſed? whether the poor, and the ſchools are properly taken care of? and, whether they ſtand in need of the advice and aſſiſtance of the claſſis, in any thing reſpecting the regulation of their churches? The miniſter who was appointed by the laſt preceeding claſſis, ſhall at the opening of the ſeſſion deliver a ſermon, of which the other members are to judge, and to point out its defects, if any there be. Laſtly, the claſſis ſhall at their meeting, next preceeding that of the particular ſynod, appoint Delegates to attend the ſaid ſynod.

ART. XLII.

In churches where there are more miniſters than one, each miniſter ſhall have liberty to appear in the claſſis, and be entitled to a *deciding voice*, ſuch caſes excepted which particularly affect their perſons, or congregations.

ART. XLIII.

At the cloſe of the claſſical, and other higher aſſemblies a *cenſura morum* ſhall be held with reſpect to thoſe who have been guilty of any cenſurable conduct in the aſſembly, or who have deſpiſed the admonitions of the leſſer judicatories.

ART. XLIV.

Each claſſis ſhall authorize two, or more of the eldeſt, moſt experienced, and beſt qualified of its members annually to *viſit* all the churches belonging to its juriſdiction, both in the cities, and in the country; whoſe buſineſs it ſhall be to enquire, Whether the miniſters, conſiſtories, and ſchoolmaſters do faithfully diſcharge their offices? Whether they adhere to ſound doctrine? Whether they obſerve in all things the received diſcipline, and promote as much as poſſible by word, and deed, the edification of the congregation in general, and of the

youth in particular? That ſo they may ſeaſonably, and in a brotherly manner admoniſh thoſe who in either of theſe particulars may be found negligent; and by their counſel, and conduct aſſiſt in directing all things to the edification, and proſperity of the churches, and ſchools.

Each Claſſis may continue their *Viſitors* in office during pleaſure, except when the viſitors themſelves for reaſons, of which the claſſis ſhall judge, requeſt to be diſmiſſed.

ART. XLV.

The churches in which either the claſſis, the particular, or general ſynod aſſembles, ſhall be careful to provide them with the *minutes* of the laſt preceding aſſembly.

ART. XLVI.

Inſtructions reſpecting matters to be treated of in the higher aſſemblies, are not to be recorded until the reſolutions of the foregoing ſynod have been read, to the end that ſuch things which have been determined, may not be again reſumed, unleſs ſome alteration is conceived neceſſary.

ART. XLVII.

Once every year (unleſs an extraordinary ſeſſion ſhall be judged neceſſary) two miniſters, and two elders, delegated from four or more neighbouring claſſis, ſhall meet, and conſtitute a *PARTICULAR SYNOD*. At the riſing of every ſynod, the time, and place of their next meeting ſhall be aſcertained.

ART. XLVIII.

Every ſynod ſhall be at liberty to ſolicit, and hold *correſpondence* with its neighbouring ſynod, or ſynods, in ſuch manner as ſhall be judged moſt conducive to general edification.

ART. XLIX.

Every ſynod ſhall *depute* ſome of its members to put in execution whatever has been ordained by ſuch ſynod, as well in matters of a general concern, as in what relates to the reſpective claſſes in particular, that are ſubject to its juriſdiction; which *deputies*, or at leaſt ſome of them, ſhall alſo be preſent at the examination of all candidates for the miniſtry; and ſhall moreover afford the claſſis their advice, and aſſiſtance in whatever difficulties may occur, to the end that uniformity, order, and purity

of doctrine may be maintained, and eſtabliſhed.—They ſhall alſo keep a faithful record of their proceedings, that they may report the ſame to the ſynod, to whom they ſhall produce the reaſons of their conduct, if thereunto required; nor ſhall they be diſmiſſed from their commiſſion, until the ſynod ſhall diſcharge them.

ART. L.

A *GENERAL SYNOD* ſhall be held ordinarily every three years (unleſs a preſſing neceſſity ſhall require a ſhorter receſs.) To this ſynod two miniſters and two elders ſhall be delegated from every particular ſynod, both of the Dutch and Walloon churches. Moreover the church charged with nominating the time and place for the meeting of the general ſynod, in caſe of its being called together within three years, ſhall aſſemble the particular ſynod to which it belongs, and give notice of the ſame to the next adjacent church that uſes a different language, which church ſhall ſend thither four perſons, in order with general conſent, to fix upon a proper time and place.

ART. LI.

Whereas, two languages are uſed in the Netherlands, it is judged proper that the *Dutch and Wal-*

loon churches ſhall have their diſtin ct conſiſtories, claſſical aſſemblies, and particular ſynods.

ART. LII.

It is notwithſtanding judged proper that in thoſe cities where the above mentioned *Walloon churches* are, ſome miniſters, and elders of both deſcriptions ſhould aſſemble together monthly, in order to preſerve unity, and mutual good correſpondence, and as much as poſſible, according to circumſtances, with counſel to aſſiſt each other,

III.

OF

DOCTRINES, SACRAMENTS,

AND

USAGES.

ARTICLE LIII.

THE *MINISTERS* of the word of God, as alſo the *PROFESSORS* of theology, ſhall *ſubſcribe* the confeſſion of faith of the reformed church of the Netherlands, and miniſters who refuſe ſo to do, ſhall immediately be ſuſpended from their ſervice, either by the conſiſtory, or by the claſſis, until they ſhall have fully explained themſelves; and if they continue obſtinate in their refuſal, they ſhall be wholly depoſed from the miniſtry.

ART. LIV.

In like manner ſhall the *Schoolmaſters*, under the immediate care of the conſiſtory, be obliged to *ſubſcribe* the aforeſaid articles, or inſtead thereof the Heidelbergh catechiſm.

ART. LV.

No perſon profeſſing the chriſtian religion ſhall undertake to publiſh, or cauſe to be publiſhed any book, or writing on a religious ſubject, compoſed, or tranſlated by himſelf, or another without the previous inſpection, and *approbation* of the miniſters of his claſſis, or of the particular ſynod, or of the profeſſors of theology in that province, with the conſent of the claſſis.

ART. LVI.

The covenant of God ſhall be ſealed by *Baptiſm*, to the infants of chriſtians, in the public aſſembly, when the word of God is preached, and as early as the adminiſtration thereof can be obtained. In places where no ſtated ſervice is performed, a certain day ſhall be appointed in the week, for the extraordinary celebration of baptiſm, but not not without a ſermon previouſly delivered.

ART. LVII.

The miniſters ſhall exert their utmoſt endeavours that the *father* preſent his child to baptiſm, and in thoſe congregations where it is cuſtomary, beſides the father, to have *ſponſors*, or witneſſes, (which practice being in itſelf indifferent, is not cauſeleſsly to be altered) it is expedient that ſuch only be admitted, as are ſound in the faith and of exemplary lives.

ART. LVIII.

Miniſters in *baptizing* infants as well as adults, ſhall make uſe of the adopted *forms* in which the inſtitution, and deſign of baptiſm, are for that purpoſe particularly explained.

ART. LIX.

Adults by baptiſm are initiated into the chriſtian church, and received as members thereof in full communion, and therefore are bound to partake of the Lords Supper, which they ſhall promiſe at their baptiſm.

ART. LX.

A faithful *regiſter* ſhall be kept of the names of all thoſe who are baptized, and alſo of the parents, and witneſſes, as well as of the time of baptiſm.

ART. LXI.

No perſon ſhall be admitted to the *Lords ſupper*, but thoſe who make a confeſſion of their faith in the reformed religion, agreeably to the practice of the churches to which they are joined, and who alſo have the teſtimony of a pious deportment; without which alſo none coming from other churches, ſhall be received.

ART. LXII.

Every church ſhall obſerve ſuch a mode in *adminiſtering* the Lords ſupper as ſhall be judged moſt conducive to edification; provided however, that the external ceremonies preſcribed in the word of God, be not altered, and that all ſuperſtition be avoided. After the ſermon, and uſual public prayers are ended, the form for the adminiſtration of the Lords ſupper, together with the prayer ſuited to the occaſion, ſhall be read before the members approach the tables.

ART. LXIII.

The Lords ſupper ſhall be *celebrated* once every two months, if the ſame ſhall be convenient; and it will be expedient where the circumſtances of the church admit, that it be adminiſtered at Eaſter, Whitſuntide, and Chriſtmas. In places where no church is yet organized, elders, and deacons ſhall be previouſly appointed.

ART. LXIV.

As the *evening ſervice* has been found beneficial in many places, every church ſhall be at liberty to adopt ſuch meaſures in this reſpect as ſhall be judged moſt conducive to edification; but where ſuch ſervice has been cuſtomary, it ſhall not be laid aſide without the approbation of claſſis.

ART. LXV.

In places where *funeral ſermons* are not in uſe, they ſhall not be introduced; and where they have already obtained, endeavours ſhall be uſed to aboliſh them in the beſt manner poſſible.

ART. LXVI.

In times of war, peſtilence, famine, ſevere perſecution of the church, and other general calamities, the miniſters of the churches, ſhall petition the civil rulers, that by their authority, and command, *days of public faſting, and prayer,* may be ſet apart, and ſanctified.

ART. LXVII.

Beſides the ſabbath day, the congregations ſhall likewiſe *obſerve* Chriſtmas, Eaſter, and Whitſuntide, with the day ſucceeding each: and whereas in moſt of the cities, and provinces of the Netherlands, it is moreover cuſtomary to obſerve the day of the circumciſion, and aſcenſion of our Lord, the miniſters where ſuch practice has not been adopted, ſhall endeavour to prevail with the civil authority to eſtabliſh a conformity with the other churches.

ART. LXVIII.

Every miniſter ſhall in the ordinary afternoon ſervice on the Lords day, briefly *explain* the ſyſtem of the chriſtian doctrine comprehended in *the catechiſm*, adopted by the reformed churches; ſo that if practicable the explanation may be annually com

pleted, according to the ſections made for that purpoſe in ſaid catechiſm.

ART. LXIX.

The 150 *pſalms* of David; the ten commandments the Lords prayer; the 12 articles of the chriſtian faith; the *ſongs* of Mary, Zachariah, and Simeon verſified, only, ſhall be ſung in public worſhip. The churches are left at liberty to adopt, or omit that entitled, "*O thou, who art our Father God.*" All others are prohibited, and where any have been already introduced, they ſhall be diſcontinued as ſoon as poſſible.

ART. LX.

In matters relating to *matrimony*, the churches ſhall abide by thoſe uſages, which they have hitherto obſerved, conformably to the word of God, and former eccleſiaſtical ordinances, at leaſt until the civil government ſhall inſtitute ſome general ordinance for that purpoſe.

IV.

OF

CHRISTIAN DISCIPLINE.

ARTICLE LXXI.

AS *CHRISTIAN DISCIPLINE* is ſpiritual, and exempts no perſon from the judgement and puniſhment of the civil power, ſo it is requiſite that without any reference to civil puniſhment, eccleſiaſtical, or ſpiritual cenſure ſhould be exerciſed, in order to reconcile the delinquent with the church, and with his neighbour, and that offences may be removed out of the church of Chriſt.

ART. LXXII.

When *any Perſon offends* either againſt purity of doctrine, or of morals, and ſuch offence is *private*,

and has given riſe to no public ſcandal; in ſuch caſe the method ſhall be purſued which is pointed out by our Lord, in the 18th. chapter of Matthew.

ART. LXXIII.

Secret Sins ſhall not be brought before the Conſiſtory, when the offender has diſcovered proofs of repentance, on being admoniſhed by a ſingle perſon in private, or before two, or three witneſſes.

ART. LXXIV.

If any perſon guilty of a private offence ſhall reject the friendly admonition given him before two, or three witneſſes, or ſhall have committed a *crime publickly known*, the ſame ſhall be reported to the Conſiſtory.

ART. LXXV.

The *ſatisfaction* for ſuch offences which are in their own nature public, or are become notorious by the contempt of eccleſiaſtical admonitions, ſhall, when evident proofs of repentance are given, be made in a public manner, at the diſcretion of the Conſiſtory. In the country, and in villages where there is but one miniſter, the ſatisfaction ſhall be made with the

advice of two neighbouring Churches, in ſuch manner and form as ſhall appear moſt edifying.

ART. LXXVI.

Such as obſtinately reject the admonitions of the Conſiſtory; or have committed a public, or otherwiſe groſs offence, ſhall be *ſuſpended* from the Lord's ſupper; and being ſuſpended, and repeatedly admoniſhed, without diſcovering marks of repentance, the church ſhall then proceed to the laſt remedy, namely, *Excommunication*, agreeably to the adopted form and conformably to the word of God. But no perſon ſhall be excommunicated without the previous advice of the Claſſis.

ART. LXXVII.

Before the church proceeds to Excommunication the obſtinacy of the offender ſhall be publickly notified to the congregation, declaring his offences, together with the particular care, and attention beſtowed on him, by admonition, ſuſpenſion from the Lord's table, and by repeated remonſtrances. The congregation ſhall alſo be exhorted farther to admoniſh the delinquent, and to pray for him. This proceedure ſhall be compriſed in three ſeveral ſteps. In the *firſt* inſtance, the name of the offender ſhall not be mentioned that he may in ſome meaſure be

ſpared. In the *ſecond* with the advice of claſſis his name ſhall be expreſſed. In the *third* the congregation ſhall be informed that unleſs he repenteth, he will be excluded from the communion of the church; ſo that if he remain obſtinate, his excommunication may take place with their tacit approbation. The interval between theſe notifications ſhall be at the diſcretion of the Conſiſtory.

ART. LXXVIII.

When an excommunicated perſon becomes *penitent*, and is deſirous of being again reconciled to the church, ſuch deſire ſhall be publickly declared to the congregation either before the adminiſtration of the Lord's ſupper, or at ſome other ſeaſonable opportunity, that if no objections are offered, he may on declaring his repentance, be publickly readmitted to a participation of the Lord's ſupper, agreeably to the form appointed for that purpoſe.

ART. LXXIX.

If *Miniſters* of the word, *Elders* or *Deacons* have committed any public groſs ſin, which is ſcandalous to the church, or puniſhable by the civil magiſtrate; the elders, and deacons ſhall immediately be removed from their office by the previous determination of the conſiſtory of their own, and next adjacent church. But the miniſters ſhall be

ſuſpended, and it ſhall be left to the deciſion of the claſſis whether they ſhall be wholly depoſed, or not.

ART. LXXX.

The following are to be conſidered as the *principal offences* that deſerve the puniſhment of ſuſpenſion, or removal from office, viz. Falſe Doctrine or Hereſy, public Schiſms, open Blaſphemy, Simony, faithleſs deſertion of his Office, or intruding upon that of another, Perjury, Adultery, Fornication, Theft, acts of Violence, Brawlings, habitual Drunkenneſs, and ſcandalous Traffick; in ſhort all ſuch ſins, and groſs offences which render the perpetrators infamous before the world, and which in a private member of the church would be conſidered as deſerving excommunication.

ART. LXXXI.

The miniſters, elders, and deacons ſhall exerciſe *Chriſtian Diſcipline amongſt themſelves*, and exhort one another in a friendly manner reſpecting the diſcharge of their offices.

ART. LXXXII.

The miniſter with the approbation of conſiſtory ſhall furniſh thoſe members who remove out of the congregation with a *certificate* of their behaviour, ſealed with the ſeal of the church, or where there is no ſeal, ſigned by the miniſter, or by two of the elders.

ART. LXXXIII.

When *Indigent Members* for ſufficient reaſons remove out of the congregation, they ſhall be aſſiſted by the deacons in ſuch meaſure, as they ſhall think proper, taking care however that the place to which they are going, and the aſſiſtance which has been afforded them be endorſed upon their teſtimonials.

ART. LXXXIV.

No church ſhall exerciſe *authority* over another, nor any miniſter over his brethren in the miniſtry, nor ſhall elders and deacons, rule over other elders, and deacons.

ART. LXXXV.

In things indifferent, *Foreign Churches* ſhall not be rejected whoſe cuſtoms, and uſages vary from ours.

ART. LXXXVI.

Theſe articles relating to the regular government of the church, have been formed, and adopted by common conſent in ſuch manner, that if the intereſt of the church ſhould require it, they may and ought to be altered, enlarged, or diminiſhed; this however ſhall not be attempted by any particular congregation, claſſis, or ſynod, but on the contrary a careful obſervance of them is enjoined until it be otherwiſe ordained by a ſucceeding general, or national ſynod.

The preceeding eccleſiaſtical ordinances were made and decreed in the national ſynod held at Dordrecht the 28th. day of May, in the year 1619.

And were ſigned,

JOHANNES BOGERMANNUS, Synodi Præſes.
JACOBUS ROLANDUS, Aſſeſſor.
HERMANUS FAUKELUIS, Præſidis Aſſeſſor.
SEBASTIANUS DAMMON, Synodi Scriba.
FESTUS HOMMIUS, Synodi Scriba.

AT A CONVENTION of miniſters and elders delegated for the expreſs purpoſe of removing certain difficulties which had arriſen in the reformed Dutch churches in America, and for eſtabliſhing an uniform diſcipline throughout the ſame, held at New-York in the month of October, 1771, the Rules of Church Government, made and decreed in the national ſynod, held at Dordrecht 1618, and 1619, were recognized and expreſsly adopted as the conſtitution of the ſaid churches, as far as their local circumſtances would render the ſame practicable.

The Articles of union founded upon this adoption, and expreſſing in general terms what is ſpecified and more particularly applied to the local circumſtances of the churches, in the following explanatory articles, were ratified and eſtabliſhed on the 18th day of October, 1771,

And were ſigned,

JOHN H. LIVINGSTON, Præſes,
ISAAC RYSDYCK, Scriba,
EILARDUS WESTERLO, Scriba.

ARTICLES

EXPLANATORY

OF THE

GOVERNMENT and DISCIPLINE

OF THE

REFORMED DUTCH CHURCH,

IN THE

UNITED STATES

OF

AMERICA.

WHEREAS *the Rules of Church Government, commonly called the* Church Orders, *which were ratified in the National Synod held at Dordrecht in the years* 1618, *and* 1619, *and which expreſs the general principles of Eccleſiaſtical government adopted by all reformed churches; were, by the delegates from the United Netherlands,* explained *and more fully* applied *to their local circumſtances, in certain acts, which were ſtiled the* Poſt Acta Synodi Nationalis.

AND WHEREAS *the reformed Dutch churches in America, who brought with them from Holland the diſcipline eſtabliſhed in the National Synod of Dordrecht, have alſo, always* appplied *the ſame, as far as their numbers, and ſituation would permit; and in a general convention of delegates held at New-York, in the year of our Lord* 1771, *did declare their firm adherance to the Eccleſiaſtical ordinances aforeſaid, in the firſt article of their acts then ratified, in the words following, viz.* "*We abide fully by the*

" *conſtitution of the reformed church of*
" *the Netherlands, as the ſame is eſta-*
" *bliſhed in the National Synod held at*
" *Dordrecht, Annis* 1618, *and* 1619."

AND WHEREAS, *it is judged proper to publiſh the government and diſcipline of the reformed Dutch church in America, in the Engliſh language, and it is thereby become neceſſary, not only to tranſlate the Rules of Church Government of the National Synod of Dordrecht, but alſo to* **explain** *in what manner the ſaid rules are executed, conſiſtant with the local circumſtances of ſaid church.*

THEREFORE, *the General Synod of the reformed Dutch church in America, held at New-York, in October* 1792, *have cauſed the practice of their church to be compriſed in the following* **EXPLANATORY ARTICLES,** *agreeably to which, the Rules of Church Government of the ſaid National Synod of Dordrecht are applied and executed.*

EXPLANATORY ARTICLES.

I.

OF THE

OFFICES IN THE CHURCH.

I.

MINISTERS OF THE WORD.

ARTICLE I.

NO perſon can be choſen or called to be a Miniſter of the Word, who has not previouſly become a *candidate* for the miniſtry.

ART. II.

A candidate for the miniſtry is one, who, after finiſhing his Theological ſtudies, has ſubmitted to a public examination; and, upon being found well qualified, is licenced to preach the goſpel, and permitted to accept a call in any congregation.

ART. III.

Whoever applies to be examined for becoming a Candidate in the Miniſtry muſt produce to the Synod, or Claſſis to which the application is made, the following authentic documents: 1. A diploma, or certificate of his having paſſed through a regular courſe of Studies in ſome College or reſpectable Academy. 2. A Certificate of his having been a member in full communion of the reformed Church, at leaſt two years. And 3. A teſtimonial under the hand and ſeal of a Profeſſor of Theology, declaring ſuch Student to have ſtudied Theology with him (or with ſome perſon expreſsly authoriſed for that purpoſe by the General Synod,) for the ſpace of at leaſt two years; and recommending ſaid Student as well qualified for becoming a Candidate in the holy Miniſtry.

ART. IV.

In the examination, ſtrict attention is paid to the attainments of the Student, not only in the original languages of the ſacred Scriptures, and in compoſition, and his method of ſermonizing, but he is eſpecially examined reſpecting his knowledge in Theology, his orthodoxy, his piety, and his views in deſiring to become a preacher of the Goſpel.

ART. V.

Whoever upon examination ſhall be approved by the Synod or Claſſis, muſt before he is licenſed, atteſt his adherence to the Doctrines of the Goſpel by ſubſcribing the following formula, viz.

"WE the underwriten, teſtify, that the Heidel-
" bergh Catechiſm, and the Confeſſion of the Nether-
" land Churches, as alſo, the Canons of the National
" Synod of Dordrecht, held in the years 1618 and
" 1619, are fully conformable to the word of God.
" We promiſe moreover, that as far as we are
" able, we will, with all faithfulneſs, teach and de-
" fend both in public and private, the doctrines eſta-
" bliſhed in the ſtandards aforeſaid. And, ſhould
" it ever happen that any part of theſe doctrines may
" appear to us dubious, that we will not divulge the
" ſame to the people, nor diſturb the peace of the
" Church or any community; until we firſt commu-
" nicate our ſentiments to the eccleſiaſtical Judicatories
" under which we ſtand, and ſubject ourſelves to the
" council and ſentence of the ſame."

ART. VI.

After ſubſcribing the aforeſaid formula, the candidate is entitled to a certificate, or teſtimonial ſigned by the Preſident of the Synod, or claſſis, before whom the examination is held, containing a licenſe to

preach the Goſpel, and recommending his perſon and ſervices to the Churches.

ART. VII.

A candidate for the Miniſtry is permitted only to preach the word, but he may not under any pretence whatever, adminiſter the ſacraments; nor can he be a delegate to repreſent a Church in any eccleſiaſtical aſſembly.

ART. VIII.

Every candidate for the Miniſtry is to conſider himſelf under the immediate direction of the Synod, and the claſſis which examined him, and is to viſit ſuch congregations, and preach in thoſe places to which the Synod, or claſſis ſhall ſend him: but if no particular directions are given, he may preach at his own diſcretion in any congregation that ſhall invite him.

ART. IX.

Upon receiving a call from any particular congregation, a candidate is allowed time to conſider the propriety of his accepting it. If more than one call is before him at the ſame time, he may determine which he will prefer; but if there be only one, it is

expected he will not finally refuse the same, before having first refered his difficulties to the Synod, or classis, and obtained proper advice.

ART. X.

A candidate who has accepted a call, must offer himself to be examined for his becoming a Minister. In this final examination, besides a repetition of his previous trials in composition, and sermonizing, the original languages of the sacred scriptures, and his knowledge of Theology, as well didactic as polemic; he is interrogated respecting the nature, and administration of the sacraments, the duties of the Ministry and his knowledge of ecclesiastical history and of Church-government.

ART. XI.

Upon giving satisfaction in the examination, the candidate subscribes the following formula, viz.

"WE the underwritten, Ministers of the word "of God, residing within the bounds of the Classis of "N. N. Do hereby sincerely and in good conscience before the Lord, declare by this our subscription, that we heartily believe and are persuaded, "that all the articles and points of doctrine contained "in the Confession and Catechism of the reformed

" Dutch Church, together with the explanation of
" ſome points of the aforeſaid doctrine made in the
" national Synod, held at Dordrecht in the year
" 1619, do fully agree with the word of God. We
" promiſe therefore, diligently to teach and faithfully
" to defend the aforeſaid doctrine, without either
" directly or indirectly contradicting the ſame by our
" public preaching or writings. We declare more-
" over, that we not only reject all errors that mili-
" tate againſt this doctrine, and particularly thoſe
" which are condemned in the above mentioned Sy-
" nod; but that we are diſpoſed to refute and contra-
" dict them, and to exert ourſelves in keeping the
" Church pure from ſuch errors. And if hereafter
" any difficulties, or different ſentiments reſpecting
" the aforeſaid doctrine ſhould ariſe in our minds, we
" promiſe, that we will neither publicly nor pri-
" vately, propoſe, teach or defend the ſame, either by
" preaching or writing, until we have firſt revealed
" ſuch ſentiment to the conſiſtory, claſſis, and Synod,
" that the ſame may be there examined; being rea-
" dy always, chearfully to ſubmit to the judgment of
" the conſiſtory, claſſis or Synod, under the penalty,
" in caſe of refuſal, to be *ipſo facto* ſuſpended from
" our office. And further, if at any time the con-
" ſiſtory, the claſſis or Synod, upon ſufficient grounds
" of ſuſpicion, and to preſerve the uniformity and
" purity of doctrine, may deem it proper to require of
" us a farther explanation of our ſentiments, reſpect-

"ing any particular article of the Confeſſion of "Faith, the Catechiſm or the explanation of the "national Synod, we do hereby promiſe to be al- "ways willing and ready to comply with ſuch re- "quiſition, under the penalty abovementioned; re- "ſerving however to ourſelves the right of an ap- "peal, whenever we ſhall conceive ourſelves ag- "grieved by the ſentence of the conſiſtory, the claſſis "or particular Synod, and until a deciſion is made "upon ſuch appeal, we will acquieſce in the determi- "nation and judgment already paſſed."

ART. XII.

Upon ſubſcribing the aforeſaid formula, a certificate ſigned by the Preſident ſhall be given to the candidate; and the Synod, or claſſis before which the examination is held, ſhall fix a day for his ordination, and name at leaſt three Miniſters to attend, and aſſiſt at the ſame.

ART. XIII.

The ordination ſhall be conducted with proper ſolemnity. A ſermon ſuited to the occaſion ſhall be preached by him who is named the moderator for that purpoſe; and the promiſes, directions, explanations of duty, with the laying on of hands, ſhall be

agreeably to the form for that end expreſsly made and adopted.

ART. XIV.

Every Miniſter muſt conſider himſelf as wholly devoted to the Lord Jeſus Chriſt in the ſervice of the Church; and ſhall faithfully fulfil the obligations of his call, in preaching, catechiſing, and viſiting his flock; and be inſtant in ſeaſon and out of ſeaſon; and by word and example always promote the ſpiritual welfare of his people.

ART. XV.

All the Miniſters, and Elders regularly deputed, ſhall punctually attend the judicatories of which they are members, and for repeated neglect ſhall be ſubject to a reprimand, or ſuch other cenſure as ſhall be judged proper; and their reſpective congregations are to conſider themſelves bound to afford them the opportunity of attendance.

ART. XVI.

Miniſters who by reaſon of old age, or habitual ſickneſs and infirmities, either of mind or body, are not capable of fulfilling the duties of the Miniſtry, may upon application and ſufficient proof of ſuch in-

capacity being made to the Claſſis, be declared Emeriti, and be excuſed from all further ſervice in the Church during ſuch infirmity; reſerving however to them, the title, rank, and character which before ſuch declaration they enjoyed. In all ſuch caſes the Claſſis ſhall make it a condition previous to any Miniſters's becoming emeritus, that the congregation enter into ſtipulations obliging them to a reaſonable, and annual ſupport to their paſtor who has grown old, or become ſick and infirm in their ſervice.

ART. XVII.

Miniſters declared emeriti ſhall be amenable to the judicatories to which they belong; but they may not proceed to the adminiſtration of the Sacraments, or celebration of marriage, while they continue emeriti, unleſs expreſly permitted by the Claſſis.

ART. XVIII.

All Miniſters of the Goſpel are equal in rank and authority; all are Biſhops, or Overſeers in the Church; and all are equally Stewards of the myſteries of God. No ſuperiority ſhall therefore be ever claimed or acknowledged by one Miniſter over another, nor ſhall there be any Lords over God's heritage in the reformed Dutch Churches.

II.

PROFESSORS OF THEOLOGY.

ART. XIX.

THE distinction between the first and second office in the Church, that is, between the Ministers of the word and Teachers of Theology, is founded in the nature of the respective offices. The former are those, who by preaching and ruling, instruct, and govern the Church, and are, as such denominated pastors or shepherds of the flock; the latter, are those who are set a part only to teach and defend the truths of the Gospel, and for that reason, are excused from fulfilling the pastoral duties. This distinction was noted in the early ages of the Christian Church.* It was attended to at the reforma-

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* *Pastores ac doctores.* Assentior Ambrosio, qui hæc quoque munera distinguit; nam ratio parum firma est quæ Hieronymum, et Augustinum movit ut confunderent, nempe, quia copula duntaxit est interjecta. Fateor tamen Doctorum nomen late patere, ut 1 Cor. xii. Sed tamen apparet aliquod fuisse discrimen, quod in isto Compendio videtur vix locus esse synonymis. *Doctoris* igitur munus fuit verbum Domini fideliter explicare, et veluti Scholam ecclesiasticam regere, ut sincera doctrina dogmatum, et veræ interpretationes in ecclesia retinerentur, sicut

tion, and was productive of important benefits, eſpecially with reſpect to the education of candidates for the holy Miniſtry. The reformed Dutch Church perſeveres in preſerving the ſame diſtinction, and determines that the inſtructing, and preparing youth for the ſervice of the ſanctuary, ſhall not be left indiſcriminately to every Miniſter, or any individual who may chooſe to aſſume that office.

ART. XX.

Profeſſors of Theology have as ſuch, no power, juriſdiction or government whatever in the Church; but as they are Miniſters who preach occaſionally, they are entitled, when they ſtand in connection with any Congregation, equally with other Miniſters, to adminiſter the ſacraments, and to a ſeat and voice in eccleſiaſtical aſſemblies.

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docuit Alexandriæ Origines, ut explicatur Niceph. lib. Eccles. hiſt. v. Cap. 14. At *Paſtorum* (qui et *Epiſcopi* dicebantur, ut 1 Pet. iii.) munus longe latius patebat, nimirum verbo et oratione vacare, et Eccleſiam ſibi commiſſam modis omnibus tueri: Exquibus etiam ſatis perſpicitur hæc duo munera perpetua eſſe oportere in Eccleſia Dei. Beza in Epſ. ad Epheſ. vi. 11.

ART. XXI.

As it is of the laſt importance that Profeſſors of Theology ſhould be found in the faith, poſſeſs abilities to teach, and have the confidence of the Churches, they ſhall always, for the greater ſecurity, be choſen and appointed by a majority of votes in the general Synod only. To prevent as far as poſſible the unhappy conſequences of partiality, haſte, or undue influence in obtaining an office of ſuch conſequence to the Church; a nomination of one, or more candidates ſhall be previouſly made, upon which the Synod ſhall fix a day when they will proceed to an election, provided that no appointment of a Profeſſor in Theology ſhall ever be made on the ſame day in which he is nominated.—An inſtrument certifying the appointment, and ſpecifying the duties of the office ſhall be ſigned in the preſence of the General Synod, by the preſident thereof, and by him be given, in the name of the Church, to the perſon elected.

ART. XXII.

No profeſſor of Theology ſhall be permitted to officiate until he ſhall have ſubſcribed the following formula, viz.

"WE the underwritten, Profeſſors of ſacred "Theology in the reformed Dutch Church, by this

" our ſubſcription, uprightly and in good conſcience
" before God declare, that we heartily believe and
" are perſuaded, that all the articles and points of
" doctrine contained in the Confeſſion and Catechiſm
" of the reformed Dutch Churches, together with
" the explanation of ſome points of the ſaid doctrine
" made in the national Synod held at Dordrecht in
" the year 1619, do fully agree with the word of
" God. We promiſe therefore that we will diligently
" teach and faithfully defend the aforeſaid doctrine
" and that we will not inculcate or write, either pub-
" licly or privately, directly or indirectly any thing
" againſt the ſame. As alſo that we reject not only
" all the errors which militate againſt this doctrine
" and particularly thoſe which are condemned in the
" above mentioned Synod, but that we are diſpoſed
" to refute the ſame, openly to oppoſe them, and to
" exert ourſelves in keeping the Church pure from
" ſuch errors. Should it, nevertheleſs, hereafter
" happen, that any objections againſt the doctrine
" might ariſe in our minds, or we entertain different
" ſentiments, we promiſe that we will not either
" publicly or privately propoſe, teach or defend
" the ſame by preaching or writing, un-
" til we have firſt fully revealed ſuch ſenti-
" ments to the General Synod, to whom we are
" reſponſable, that our opinions may in the ſaid gene-
" ral Synod receive a thorough examination, being
" ready always chearfully to ſubmit to the judgment

" of the General Synod, under the penalty, in caſe " of refuſal, to be cenſured by the ſaid Synod. And " whenever the General Synod upon ſufficient " grounds of ſuſpicion, and to preſerve the uniformity and purity of doctrines, may deem it proper " to demand from us a more particular explanation " of our ſentiments reſpecting any article of the " aforeſaid confeſſion, catechiſm or explanation of " the National Synod, we promiſe hereby to be always willing and ready to comply with ſuch demand, under the penalty beforementioned; reſerving to ourſelves, the right of re-hearing, or a " new trial, if we ſhall conceive ourſelves aggrieved " in the ſentence of the General Synod: during " the dependance of which new trial, we promiſe " to acquieſce in the judgment already paſſed, as " well as finally to ſubmit, without diſturbing the " peace of the churches, to the ultimate deciſion " of the ſaid General Synod."

ART. XXIII.

As no ſtudent can be admitted to a public examination before any claſſis or ſynod, unleſs he ſhall produce a document under the hand and ſeal of a profeſſor of theology, appointed by the general Synod; (See expl. art. 3.) ſo it ſhall be the duty of every Profeſſor, after repeated private examinations, faithfully and impartially, to certify the progreſs and at-

tainments of every ſtudent, who has attended the lectures of the ſaid profeſſor for two years, or may have ſtudied the ſame term, under ſome perſon for that purpoſe expreſsly named by the general Synod, and who ſhall apply to ſuch profeſſor for a certificate, and recommendation. All regulations reſpecting any further term for ſtudy, or any particular diſpenſation, which peculiar circumſtances may render neceſſary in the caſe of any ſtudents in theology, ſhall be formed by the general Synod alone, to which, as well the profeſſors, as the claſſis or particular ſynods ſhall ſubmit and always conform themſelves.

ART. XXIV.

Every Profeſſor of theology ſhall continue in his office during life, unleſs in caſe of ſuch miſbehaviour as ſhall be deemed a violation of the obligations entered into at his appointment; or unleſs he voluntarily deſerts or reſigns his profeſſion; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the general Synod alone ſhall judge; and to that Synod a Profeſſor of theology ſhall always be amenable for his doctrine, mode of teaching and moral conduct.

ART. XXV.

The general Synod will endeavour to procure and preſerve a proper fund for the ſupport of the profeſſorſhip of theology, that the perſons ſet apart for that office, may not be dependant upon any particular congregation, while they are employed for the common benefit of all the churches.

III.

ELDERS and DEACONS.

ARTICLE XXVI.

THE manner of chuſing elders, and deacons, is not rigidly defined: A double number may be nominated by the conſiſtory, out of which the members of the church may chooſe thoſe who ſhall ſerve.—Or, all the members may unite in nominating and chooſing the whole number without the interference of the conſiſtory.—Or, the conſiſtory, for the time being, as repreſenting all the members, may

chooſe the whole, and refer the perſons thus choſen, by publiſhing them in the church, for the approbation of the people. This laſt method has been found moſt convenient, eſpecially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there ſhall be no variation or change, but by previous application to the claſſis, and expreſs leave firſt obtained for altering ſuch cuſtom.

ART. XXVII.

The elders with the miniſters of the word conſtitute, what the Reformed Dutch Church properly calls, the Conſiſtory. But as the deacons have always in America, where the congregations were at firſt very ſmall, (See Synod Dordr. Art. 38.) been joined with the elders, and wherever charters have been obtained, are particularly named, as forming with them one conſiſtory; it is neceſſary to define their joint as well as reſpective powers. From the form of their ordination it is evident, that to the elders, together with the miniſters of the word, is committed the ſpiritual government of each church; while to the deacons belong the obtaining charitable aſſiſtance and the diſtribution of the ſame in the moſt effectual manner for the relief and comfort of the poor. When joined together in one board, the elders and deacons have all an equal voice in whate-

ver relates to the temporalities of the church, to the calling of a miniſter, or the choice of their own ſucceſſors; in all which, they are conſidered as the general and joint repreſentatives of the people: But in admitting members to full communion; in exerciſing diſcipline upon thoſe who have erred from the faith, or offended in morals; and in chuſing delegates to attend the claſſis, the elders with the miniſters have alone a voice.

Notwithſtanding, as moſt of the conſiſtories ſtill remain ſmall, it is reſolved that the reſpective powers may remain blended; and the elders, and deacons continue to unite in executing the joint rights of a conſiſtory reſpecting all the objects of the reſpective offices as hitherto they have done; and no change in any congregation ſhall in this matter be introduced, without firſt making application for that purpoſe to the claſſis, and obtaining an expreſs regulation for the diſtinct and ſeparate adminiſtration of the reſpective powers of the elders and deacons.

As many difficulties are known to have ariſen in the minds of deacons, reſpecting the application of monies collected by them in the churches, to any other purpoſes than thoſe of immediate charity; it becomes neceſſary to explain this ſubject, and remove the difficulties, by declaring that, the deſign and object of the collections, are not only the relief of the

poor, but alſo the neceſſities of the congregation.—Charity extends to the ſouls of men as well as their bodies; and procuring the goſpel for the poor is the higheſt benefit. If the abilities of the congregation, therefore, are not adequate to the building of a church, or maintaining a miniſter, by means of ſubſcriptions, or any other fund, there is no doubt, but the deacons may, in good conſcience aſſiſt from their collections, and beſtow as much as can be ſpared from the immediate wants of the ſuffering poor.—Finally, as the deacons in every church are to be conſidered as ſerving the church, ſo they are in that ſervice, ſubordinate to the rule and government of the church which is veſted in the conſiſtory (See Art. 25, of Syn. Dord.) and they ought to ſubmit to the advice and direction of the ſame. But where no particular directions interfere, the deacons muſt proceed agreeably to their own diſcretion.

ART. XXVIII.

In order to leſſen the burthen of a perpetual attendance upon eccleſiaſtical duties, and by a rotation in office to bring forward deſerving members, it is the eſtabliſhed cuſtom, in the reformed Dutch Church, that elders and deacons remain only two years in ſervice, after which they retire from their reſpective offices, and others are choſen in their places; the rotation being always conducted in ſuch a man-

ner, that only one half of the whole number retire each year. (See Syn. Dord. Art. 27.) But this does not forbid the liberty of immediately chooſing the ſame perſons again, if from any circumſtances it may be judged expedient to continue them in office, by a reelection.

ART. XXIX.

When matters of peculiar importance occur, particularly in calling a miniſter, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is uſual (and it is ſtrongly recommended upon ſuch occaſions, always) for the conſiſtory to call together all thoſe who have ever ſerved as elders or deacons, that by their advice and counſel they may aſſiſt the members of the conſiſtory. Theſe, when aſſembled, conſtitute what is called the *great Conſiſtory*. From the object, or deſign of their aſſembling, the reſpective powers of each are eaſily aſcertained: Thoſe who are out of office, have only an adviſory or counſelling voice; and, as they are not actual members of the board or corporation, cannot have a deciſive vote. After obtaining the advice, it reſts with the members of the conſiſtory to follow the counſel given them, or not, as they ſhall judge proper. But, unleſs very urgent reaſons ſhould appear to the contrary, it will be prudent and expedient in all caſes,

to comply with the advice of thoſe, who from their numbers and influence in the congregation, may be ſuppoſed to ſpeak the language of the people, and to know what will be moſt for edification and peace.

ART. XXX.

An office, the object of which ſolely reſpects keeping in repair the churches, the parſonage, and ſchool-houſes, and executing the orders which the conſiſtory from time to time, may make in regard to them, has, in moſt congregations, been appointed by the title of *Church-Maſters*,. Theſe are annually elected by the conſiſtory, and may be continued where it has been cuſtomary, and is approved; or the conſiſtory may appoint two or more of their own body, as a ſtanding committee for that purpoſe, at their own diſcretion, and as they ſhall find to be moſt convenient.

II,

OF

ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXXI.

ALL *ECCLESIASTICAL ASSEMBLIES* poſſeſs a right to judge and determine upon matters within their reſpective juriſdictions, and which are regularly, and in an eccleſiaſtical manner, brought before them. As every individual, who judges himſelf aggrieved, has a right of appealing from the deciſion of a lower aſſembly to an higher; ſo it is permitted to lower aſſemblies, when difficult or important caſes are brought before them, to poſtpone a final determination, until they have laid the whole, before an higher aſſembly. In all ſuch references from a lower aſſembly to an higher, the latter may remit the caſe, with proper advice, back to the former, to be there decided; or, if it ſhall appear to be very important, and what may affect in its conſe-

quences, the general welfare of the churches, the higher assembly may take the case under its own immediate cognizance, and proceed in the same, either *de novo*, or upon the evidence produced in the records of the lower assembly.

I.

Of CONSISTORIES.

ARTICLE XXXII.

THE particular spiritual government of the congregation is committed to the consistory. It is therefore their duty at all times to be vigilant, to preserve discipline, and to promote the peace, and spiritual interest of the congregation. Particularly, before the celebration of the Lord's Supper, a faithful and solemn enquiry is to be made, by the president of the consistory; whether to the knowledge of those present, any member in full communion has departed from the faith, or in walk or conversation has

behaved unworthy the Chriſtian profeſſion? that ſuch as are guilty may be properly rebuked, admoniſhed, or ſuſpended from the privilege of approaching the Lord's Table, and all offences may be removed out of the Church of Chriſt.

ART. XXXIII.

Every conſiſtory ſhall keep a record of its own acts and proceedings. And in every congregation a diſtinct and fair regiſter ſhall be preſerved by the miniſter, of every baptiſm and marriage there celebrated, and of all who are received as members in full communion.

ART. XXXIV.

Conſiſtories poſſeſs the right of calling miniſters for their own congregations. But in exerciſing this right they are bound to uſe their utmoſt endeavours, either by conſulting with the great conſiſtory, or with the congregation at large, to know what perſon would be moſt acceptable to the people.

ART. XXXV.

A neighbouring miniſter (if there is none belonging to the conſiſtory) muſt be invited to ſuperintend the proceedings, whenever a conſiſtory is deſirous of

making a call. The inſtrument is to be ſigned by all the members of the conſiſtory, or by the preſident, in the name of the conſiſtory; and if the church is incorporated, it is proper to affix the ſeal of the corporation. When the call is completed, it muſt be laid by the conſiſtory before the claſſis, and be approved by the ſame, before it can be preſented to the perſon called*. And if the call be accepted, the approbation of the people muſt be formally obtained by the conſiſtory, (agreeably to art. iv. of the Church Orders,) before the miniſter may be ordained.

ART. XXXVI.

The forms of calls have hitherto varied. In many it has been cuſtomary to enumerate all the particular duties to be performed by the Miniſter: but as thoſe duties are ſufficiently aſcertained; it is judged unneceſſary to burthen the inſtrument with a repeti-

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* In the United States of America, where civil and religious liberty are fully enjoyed, and where no eccleſiaſtical eſtabliſhments can be formed by civil authority; the approbation of magiſtrates in the calling of Miniſters, is not required or permitted. It was therefore, judged proper in the tranſlation of the Church orders, to omit every paragraph which refered to any power of the magiſtrate, in eccleſiaſtical affairs, as a matter merely local and peculiar to the European eſtabliſhments.

tion of what the very office of a Miniſter implies. For the ſake of propriety therefore, as well as uniformity, it is recommended to the Churches, for the future to adopt the following form of a call: viz.

To N. N.

Grace mercy and peace from GOD our FATHER, and JESUS CHRIST our LORD!

"WHEREAS the Church of Jeſus Chriſt at "——, is at preſent deſtitute of the ſtated preaching of the word, and the regular adminiſtration "of the ordinances, and is deſirous of obtaining the "means of grace, which God hath appointed for "the ſalvation of ſinners, through Jeſus Chriſt his "Son. AND WHEREAS the ſaid Church is "well ſatisfied of the piety, gifts and miniſterial "qualifications of you N. N. and hath good hope "that your labours in the Goſpel will be attended "with a bleſſing. Therefore, we [*the ſtile and title "of the ſaid Church,*] have reſolved to call, and we "hereby ſolemnly, and in the fear of the Lord, do "call you the ſaid N. N. to be our paſtor and "teacher, to preach the word in truth and faithfulneſs, to adminiſter the holy ſacraments agreeably "to the inſtitution of Chriſt, to maintain Chriſtian "diſcipline, to edify the congregation and eſpecially "the youth by catechetical inſtructions, and, as a "faithful ſervant of Jeſus Chriſt, to fulfill the whole

"work of the Goſpel Miniſtry, agreeably to the "word of God, and the excellent rules and conſti- "tution of our reformed Dutch Church, eſtabliſhed "in the laſt national Synod held at Dordrecht, and "ratified and explained by the eccleſiaſtical judica- "tory, under which we ſtand, and to which you, "upon accepting this call, muſt with us remain ſu- "bordinate.

"In fulfilling the ordinary duties of your Mini- "ſtry, it is expreſsly ſtipulated, that beſides preach- "ing upon ſuch texts of ſcripture, as you may judge "proper to ſelect for our inſtruction, you alſo ex- "plain a portion of the Heidelbergh Catechiſm on "the Lord's days, agreeably to the eſtabliſhed order "of the reformed Dutch Church, and that you far- "ther conform in rendering all that public ſervice, "which is uſual, and has been in conſtant practice "in our congregation; the particular ſervice which "will be required of you, is [*here inſert a detail of "ſuch particulars, if any there be, which the ſitua- "tion of the congregation may render neceſſary; eſpe- "cially in caſe of combinations, when the ſervice re- "quired in the reſpective congrations, muſt be "aſcertained; or when the Dutch and Engliſh lan- "guage are both requiſite, the proportion of each "may be mentioned, or left diſcretionary as may be "judged proper.*]

"To encourage you in the diſcharge of the duties "of your important office; we promiſe you in the

" name of this Church, all proper attention, love and " obedience in the Lord; and to free you from " worldly cares and avocations, while you are diſ- " penſing ſpiritual bleſſings to us; we the [*Elders " and Deacons, &c. the ſtile and title of the Church.*] " do promiſe and oblige ourſelves to pay to you the " ſum of ——, in —— payments, yearly and every " year as long as you continue the miniſter of this " Church, together with (*ſuch particulars as may " refer to a parſonage or other emoluments.*) for the " performance of all which, we hereby bind our- " ſelves, and our ſucceſſors firmly by theſe preſents. " The Lord incline your heart to a chearful accep- " tance of this call, and ſend you to us in the fulneſs " of the bleſſing of the Goſpel of peace! done in " conſiſtory and ſubſcribed with our names this —— " day of ——— in the year ——."

Atteſted by N. N. Moderator of the call.

ART. XXXVII.

Conſiſtories which have hitherto combined with one or more neighbouring conſiſtories, in making calls and having a Miniſter to ſerve in common, may not at pleaſure break ſuch combination; but whenever their ſituation and circumſtances render them capable of ſeverally calling a Miniſter; a repreſentation thereof muſt be made to the claſſis, and leave

be firſt requeſted and obtained, before their former connections can be diſſolved.

II.

CLASSIS.

ART. XXXVIII.

THE reformed Dutch Church holds the middle ſtation, between two extremes. On the one hand, ſhe denies all ſuperiority of one Miniſter of Chriſt over another, and on the other, conſiders independent, unconnected congregations as unſafe and inconvenient. In order therefore, to unite both council and energy, for the promotion of the ſpiritual intereſts of the Church, conſiſtent with the liberty and dignity of the Goſpel diſpenſation; her government is adminiſtered by claſſes, and Synods. A claſſis conſiſts (Art. 41. Church orders) of all the Miniſters, with each an Elder, and one Elder from every vacant congregation, within a particular diſtrict. In this aſſembly, an immediate repreſentation of all the Churches within thoſe limits is formed; and a power of regulating the common meaſures for promoting religion, preventing error, and preſerving peace within ſuch diſtrict is lodged. To con-

ſtitute a claſſis are required at laſt three miniſters, and three Elders.

ART. XXXIX.

Claſſes are inveſted with the power of approving or diſapproving calls, and of ordaining or depoſing Miniſters, or diſmiſſing them when called elſewhere. They have cognizance of whatever reſpects the welfare of their particular Churches, for the managment of which the conſiſtories may be incompetent. To the claſſes alſo appertain, the receiving and determining all appeals from conſiſtorial adjudications; as well as all caſes, reſpecting either Miniſters or people which may ariſe within their juriſdiction, and are regularly brought before them. The forming new congregations, and determining the boundaries, when conteſted between congregations already formed; the continuing combinations, or the diſſolution or change of the ſame, as may be requeſted by the people, or be judged neceſſary among the reſpective congregations.

Among the proper powers of claſſes, that of examining Students of Theology for their becoming candidates for the Miniſtry, and of candidates, for their becoming Miniſters, is very important; and muſt always be attended to with great prudence, zeal, and fidelity. This power (which for certain reaſons,) has hitherto been exerciſed only by the

Synod, ſhall, agreeably to the government and diſcipline of the Church, for the future, be alſo exerciſed by the reſpective claſſes.

ART. XL.

It ſhall be left to the diſcretion of every Student in Theology, to apply either to the Synod or to any claſſis he may chooſe for examination. But a candidate who has received a call, muſt be examined by the claſſis under whoſe juriſdiction the Church that has made the call is placed; unleſs ſuch candidate ſhould prefer being examined by the Synod.

ART. XLI.

At every examination of a Student or candidate by a claſſis, two of the Deputati Synodi ſhall be preſent, who ſhall ſee that the examination is performed with ſtrictneſs, propriety and juſtice. That the Deputati may obtain proper and timely notice, it ſhall be the duty of the Preſident of the laſt preceding claſſis, upon application being made to him for an examination, to ſend immediate information to the Deputati, and communicate the time and place when and where the ſame is to be held, in ſuch manner that the Deputati ſhall be notified at leaſt two weeks before ſuch examination.

ART. XLII.

Every claſſis ſhall keep a book, in which the forms of ſubſcriptions for candidates and Miniſters of the Goſpel are fairly written, which thoſe who are examined and approved, ſhall reſpectively ſubſcribe in the preſence of the claſſis. It ſhall alſo be the duty of every claſſis, annually to report to the Synod, all perſons who have been examined and licenſed, as well as thoſe who have been ordained; and alſo, all removals of Miniſters from one place to another, or by death, which may have happened within the juriſdiction of ſuch claſſis, ſince the laſt ſeſſion of Synod.

ART. XLIII.

Whenever the examination of a candidate for the Miniſtry, the approbation of a call, or any other *ordinary buſineſs* which could not be tranſacted at the ſtated meeting, ſhall render an extraordinary meeting of the claſſis neceſſary, it ſhall be the duty of the Preſident of the laſt claſſis, upon application being made to him for that purpoſe, to call by circular letters the members together. And, whenever two Miniſters and two elders belonging to the claſſis ſhall upon *any occaſion*, requeſt in writing, under their hands, an extraordinary meeting, the preſident of the

laſt claſſis may not refuſe calling the ſame; provided that the expenſes attending all extraordinary meetings of the claſſis ſhall be always ſupported by the perſon or congregation, at whoſe requeſt or for whoſe benefit ſuch ſeſſion is held.

ART. XLIV.

Once every year the claſſis ſhall direct, what ſhall be deemed neceſſary and practicable with regard to the viſitation of the Churches, within their reſpective juriſdictions, and report the ſame to the Synod. For the more uniform and proper execution of this important duty, ſuch particular queſtions and inquiries as ſhall be agreed upon, in any general Synod for that purpoſe, ſhall be inſerted in the book of records of every claſſis, and by the viſitors be faithfully propoſed to the Miniſter, elders, and the deacons of every congregation in their reſpective viſitations.

III.

PARTICULAR SYNODS.

ART. XLV.

A PARTICULAR SYNOD conſiſts of a delegation of two Miniſters, and two elders from

a number of classes, (Church orders Art. 47.) and constitutes a representation of all the particular Churches within those respective classes.

ART. XLVI.

Synods have power to receive and determine all appeals and references properly brought from the classes; and to take original cognizance of such cases as are not merely local, and which in their consequences are supposed to affect the general welfare of the Church.

ART. XLVII.

Notwithstanding the power of examination is conferred upon the classes, the particular Synods, (untill it be otherwise determined in the general Synod,) will continue as heretofore, to examine and license; and it shall still remain in the choice of any Student in Theology, or of any candidate who has received a call to be examined by the Synod: but with this express declaration, that the examinations held by any classis, and the certificate given by the president of a classis, shall be considered as equally proper, authentic and valid, as those done and conferred by a Synod.

ART. XLVIII.

A copy of the minutes of every ſeſſion of the claſſis, held ſince the laſt ſeſſion of Synod, ſhall, at the opening of the Synod, be produced and laid upon the table for the inſpection of the members. The reports of each claſſis reſpecting the candidates, Miniſters, ordinations, and removals made within their juriſdictions, ſhall not only be mentioned in the minutes of the Synod, but be regularly inſerted by the ſcriba of the Synod, in a regiſter preſerved for that purpoſe by the Synod.

ART. XLIX.

When any particular buſineſs cannot be finiſhed at the annual ſeſſion of Synod, or when any matter is foreſeen to claim their attention, which ought to be diſpatched before the next uſual time of meeting, it ſhall be in the power of Synod to adjourn to any future day, and hold an extraordinary ſeſſion. Whenever alſo two of the Deputati Synodi, ſhall repreſent to the preſident of the laſt Synod, the neceſſity of calling an extraordinary Synod, and ſhall in writing requeſt him ſo to do, it ſhall be the duty of ſuch preſident by circular letters to the members of the laſt Synod, to ſummon an extra ſeſſion, for the expreſs purpoſe ſug-

geſted by the Deputati ; which buſineſs, and no other whatever, ſhall then be tranſacted.

ART. L.

The particular Synods ſhall continue to exchange every year a copy of their Acts with the Synod of of North-Holland, and expreſs in their letters the deſire of the reformed Church in America, to preſerve a connection and cultivate a correſpondence, which they highly eſteem and have found to be beneficial.

IV.

GENERAL SYNOD.

ART. LI.

A General Synod repreſents the whole body. It is the higheſt judicatory, and the laſt reſort in all queſtions, which relate to the government, peace, and unity of the Church. To this is committed the ſuperintending the intereſts of religion, the maintaining harmony, and faithfully preſerving the Churches in the principles and practice of their holy religion,

ART. LII.

To the general Synod alone ſhall appertain the power of nominating and appointing profeſſors of Theology; of conſtituting them emeriti, and declaring their places vacant; of calling them to an account for their doctrines or conduct, and when found guilty, of puniſhing them by admonition, ſuſpenſion or total removal, as the caſe may require.

To the general Synod is referred the right of correſponding with other Churches; and particularly of ſuperintending and preſerving the correſpondence which has long been maintained between the reformed Church in the Netherlands and this Church. For which purpoſe a copy of the Letters ſent by the particular Synod, and thoſe received by them with the ſtate of the correſpondence ſince the laſt receſs of every general Synod, ſhall be reported by the particular Synod, at every ordinary ſeſſion of the general Synod.

To the general Synod belongs the receiving and iſſuing all appeals from particular Synods; and proceeding and determining in all references which are regularly brought, agreeably to ſuch regulations and reſtrictions, as ſhall for that purpoſe be made and determined.

Finally, To the general Synod belongs the forming of new particular Synods, and properly organ-

izing the ſame; of aſcertaining their bounderies, and judging and determining all diſputes that may ariſe at any time, reſpecting ſuch boundaries.

ART. LIII.

As the holding a general Synod (agreeably to Art. 50. of the Church Orders) has been found to be inconvenient in the Netherlands, and the Churches there have adopted a mutual correſpondence from the particular Synods as a ſubſtitute; ſo the ſituation and particular circumſtances of the reformed Dutch Church in America, render an alternative in the organization of a general Synod, equally neceſſary. It is, therefore, reſolved that, Inſtead of being compoſed of Delegates from the particular Synods, the general Synod ſhall continue as heretofore, to conſiſt of all the Miniſters, with each an Elder, and alſo, an Elder from every vacant congregation. This mode of conſtituting a general Synod ſhall remain until ſome other ſubſtitute, or the obtaining a ſufficient number of Delegates from particular Synods ſhall be found practicable, and by a formal reſolution of the general Synod for the time being ſhall be regularly adopted. And all the powers and rights before recited are and ſhall continue to be veſted in the general Synod organized agreeably to the preſent form.

ART. LIV.

The general Synod ſhall aſſemble once every three years, on ſuch days, either in the months of May or June, and at ſuch place as ſhall, at every preceding ordinary general Synod be determined. Any ten miniſters, and ten elders or more, from a majority of the ſeveral claſſes being met on the day, and at the place appointed, ſhall be deemed ſufficient to form a general Synod and proceed upon buſineſs.

ART. LV.

The general Synod ſhall keep a regular and diſtinct record of all its proceedings; and may adjourn or make ſuch regulations from time to time, for calling an extraordinary ſeſſion as ſhall be judged convenient and neceſſary.

III.

OF

USAGES AND CUSTOMS.

ARTICLE LVI.

THE zeal of the reformed Church, for initiating children early in the truth, [expreſſed, Art. 54th of the Church Orders, where care is taken that ſchoolmaſters ſhall be of the reformed religion] cannot be evidenced in the ſame manner in America, where many denominations of Chriſtians, and ſome who do not even profeſs the chriſtian religion, inhabit promiſcuouſly; and where ſchoolmaſters can ſeldom be found who are members of the church. In ſuch a ſituation, it is recommended to parents to be peculiarly attentive to the religious education of their children, not only by inſtructing them, and daily praying with them at home, but by never employing ſchoolmaſters whoſe characters are unaſcertained or ſuſpicious, and eſpecially none who ſcoff at the holy ſcriptures or whoſe conduct is immoral.

It is alſo further recommended, that parents endeavour to prevail upon ſchoolmaſters to make the children belonging to the Dutch church, commit to memory, and publicly repeat in the ſchool, one ſection of the Heidelbergh Catechiſm, at leaſt once every week.

ART. LVII.

As a regiſter muſt be kept by every miniſter of all the baptiſms celebrated in his church, [See Exp. Art 33.] it is neceſſary for all who deſire to have their children baptiſed, previouſly to apply to their miniſter for that purpoſe. Such applications alſo afford an opportunity to the miniſter of explaining the nature of the ordinance of baptiſm, and preſſing upon the conſcience of the parent, the duties incumbent upon him as a profeſſing Chriſtian, and to which, in particular, by this holy ſacrament, he is obliged. The cuſtom which has prevailed in ſome congregations of applying to the clerk of the church, for regiſtering infants who are to be baptiſed, ſhall be aboliſhed, and for the future, none but miniſters ſhall perform that ſervice.

ART. LVIII.

The ſacrament of baptiſm ought always to be adminiſtered in the church, at the time of public wor-

ſhip, [See Church Ord. Art. 56.] and the forms adopted for baptiſm, conſider it as celebrated in public. Baptiſing in private families, is therefore to be diſcountenanced, and as much as poſſible avoided. In caſes however, of the ſickneſs of the parents and eſpecially of the infant, it is lawful to adminiſter this ſacrament in private. In other caſes which may have ſomething ſingular in their circumſtances, it is left to the conſcientious diſcretion of the miniſter to comply with the requeſts of parents for private baptiſm or not, as he ſhall judge proper. In this however, he is to conſider himſelf reſponſible to his conſiſtory, if queſtioned thereon. But no private baptiſm ſhall be adminiſtered without the preſence of at leaſt one elder, who ſhall accompany the miniſter for that purpoſe, and the ſame form and ſolemnity ſhall be always uſed as in public baptiſm.

ART. LIX.

In the church there is no difference between bond and free, but all are one in Chriſt. Whenever therefore, ſlaves or black people ſhall be baptiſed or become members in full communion of the church, they ſhall be admitted to equal privileges with all other members of the ſame ſtanding, and their infant children ſhall be entitled to baptiſm and in every reſp. ct be treated with the ſame attention that the children of white or free parents are in the church.

Any miniſter, who upon any pretence, ſhall refuſe to admit ſlaves or their children, to the privileges to which they are eutitled, ſhall upon complaint being exhibited and proved, be ſeverely reprimanded by the claſſis to which he belongs.

ART. LX.

With reſpect to godfathers and godmothers, or witneſſes, as they are called, [See Art. 57, Church Ord.] the meaning of the reformed Church is ſufficiently explained in the Synod, held at Wiſel, in the year, 1568. Chap. 1, Art. 10. "We hold it among matters which are to be accounted indifferent whether any witneſſes are taken in baptiſm, or whether to the parents alone, together with the whole congregation, the charge of baptiſed children is committed." And again, Chap. vi. Art. 3. "The cuſtom of having particular witneſſes who are called godfathers and godmothers, is left to be followed or not, as each one ſhall chuſe."

ART. LXI.

Great attention ſhall always be paid by all the miniſters of the goſpel to the inſtruction of youth and others, in their reſpective congregations, in order to prepare them to make a confeſſion of their faith, and from properprinciples and right views, as mem-

bers in full communion, to approach the Lord's table. If any miniſter ſhall habitually neglect to catechiſe the children and youth of his congregation, it ſhall be the duty of the elders to urge him to it; and if he ſhall without a ſufficient reaſon, notwithſtanding the remonſtrance of his elders, continue to neglect the ſame for one whole year; he ſhall be reported by his elders to the claſſis, that meaſures may be taken to oblige him to fulfil, what the reformed Dutch Church has always conſidered, a very important and neceſſary part of the miniſterial duty.

ART. LXII.

None can be received as members in full communion, or be ſuffered to partake at the Lord's table, unleſs they firſt ſhall have made a confeſſion of their faith, or have produced a certificate of their being members in full communion of ſome reformed Church. All ſuch ſhall be reported by the miniſter to the conſiſtory and be approved by them, and publiſhed to the congregation, before they can be regiſtered as regular members in the Church. Members, who are known to be ſuch from other congregations, may be admitted to occaſional communion upon application to the miniſter.

ART. LXIII.

In Article 23, of the Church orders, it is mentioned as a duty incumbent upon miniſters and elders, to viſit the members in full communion of their reſpective congregations, previous to the adminiſtration of the Lord's ſupper. Theſe viſitations, when performed with prudence and proper ſolemnity, have been found to be productive of many good and happy conſequences. It is therefore expected that every miniſter, accompanied with an elder, will (unleſs it be judged impracticable by the conſiſtory) at leaſt once in every year, viſit all the members of his Church, and endeavour to remove all animoſities that may have ariſen, and excite them to peace and proper exercises of faith and holineſs. Miniſters and elders who ſhall habitually neglect this duty, ſhall be called to account in their reſpective claſſes, and be prompted to attend to the ſame. And all claſſes are injoined to make particular enquiry whether this duty is punctually fulfilled in the reſpective congregations within their diſtrict.

ART. LXIV.

If any member of the reformed Dutch Church, ſhall chooſe to ſubmit any book or writing on religious ſubjects, previous to its publication, to the approbation of Synod, and makes application for that pur-

poſe; the Synod may appoint the profeſſors of Theology, or any number of their members as a ſpecial committee for reviſing ſuch book or writing, and approving and recommending the ſame, if it ſhall be deemed proper. The 55 Art. of the Church orders is to be no further extended, nor is it in any other mode practiſed upon by the reformed Dutch Church in America.

ART. LXV.

No Pſalms or Hymns may be publickly ſung in the reformed Dutch Churches, but ſuch as are approved and recommended by the general Synod. (Church ord. art. 69) In the reformed Dutch Church in America, the following are approved and recommended, viz.

In the Dutch language, the verſion of Dathenus, and the new verſion of Pſalms and Hymns compiled and adopted in the Netherlands, in the year 1773. In the Engliſh language the Pſalms and Hymns compiled by profeſſor Livingſton, and publiſhed with the expreſs approbation and recommendation of the General Synod, in the year 1789. In the French language, the Pſalms and Hymns compiled by Theodore De Beza and La Moret. And in the German language the Pſalms and Hymns publiſhed at Marburgh and Amſterdam, and now uſed in the reformed Churches in Germany, in the Netherlands, and in Penſylvania.

ART. LXVI.

The Church of Chriſt is the beſt diſcerner of the times, and of the duties, to which the providence of God may call his people. The Church ought therefore, when it is judged proper, not only to requeſt the civil rulers to ſet a part, days of faſting and prayer or thankſgiving; but it may in its reſpective judicatories, call the people to thoſe duties, either within the limits of a congregation, a claſſis, or a Synod,

ART. LXVII.

That the reformed Church does not believe the the days uſually called holydays are of divine inſtitution, or by preaching on thoſe days (ſee art. 67 of Church Orders) intends any thing more than to prevent evil, and promote the edification of the people, is evident from the contents of the 52 art of the Synod of Dordrecht held in the year 1574. "With regard to feaſts days, upon which beſides the Lord's day, it has been cuſtomary to abſtain from labour, and to aſſemble in the Church, it is reſolved that we muſt be contented with the Lord's day alone. The uſual ſubjects however of the birth of Chriſt, of his reſurrection, and ſending of the holy ſpirit may be handled and the people be admoniſhed, that theſe feaſts days are aboliſhed." In the national Synod held at Middleburgh, in Zealand, in the year,

1581, Art. 50. it is ſaid, "In places where the feaſt days are celebrated, the miniſters ſhall endeavour, by preaching at ſuch times, to change the unneceſſary and hurtful idleneſs of the people into holy and edifying exerciſe.

ART. LXVIII.

In conſequence of abuſes which have frequently ariſen from the practice of preaching funeral ſermons, the 65th art. of the Church Order is ſtrictly adhered to; but as it is often found to anſwer a good purpoſe, to ſpeak a word of exhortation at the time of funerals, the right of addreſſing the people upon ſuch occaſions, is left to be exerciſed by every miniſter at his own diſcretion.

IV.

DISCIPLINE.

ARTICLE LXIX.

NO accuſation or proceſs is admiſſible before an eccleſiaſtical judicatory but when offences are alledged which, agreeably to the word of God, deſerve the cenſure of the church. Nor ſhall any complaint of a private nature be noticed, unleſs the rules preſcribed by the Lord Jeſus, Mat. xviii, have been ſtrictly followed. Neither ſhall complaint in caſes of ſcandal be admitted, unleſs ſuch complaints are brought forward within the ſpace of one year and four months after the crime ſhall be alledged to have been committed; excepting, when it ſhall appear that unavoidable impediments prevented the bringing an accuſation ſooner.

ART. LXX.

To eſtabliſh an accuſation againſt any member of the church, the teſtimony of more than one witneſs

is required. Their witneſs ſhall be given under a ſolemn declaration upon the faith and credibility of a Chriſtian, or of an oath taken before a magiſtrate, at the diſcretion of the judicature. Every trial, in all judicatories, from the higheſt to the loweſt, ſhall be deliberate and impartial. The ſum of the evidence ſhall be faithfully minuted. The ſentence ſhall always be entered at large on the records. And all the parties ſhall immediately be allowed copies of the teſtimony and ſentence, and of the whole proceedings, if they demand the ſame.

ART. LXXI.

Miniſters of the goſpel muſt be an example to believers, and much of their ſucceſs will uſually depend upon their good character, and their holy walk and converſation. Their conduct muſt therefore be watched over with great attention, and their crimes puniſhed with impartiality and ſeverity. In admitting accuſations againſt a miniſter, the rule preſcribed by the Apoſtle, 1 Tim. v. 19, ſhall always be obſerved; and accuſers muſt come forward openly to ſupport the charge, unleſs where common fame has rendered a ſcandal ſo notorious, that the honour of religion ſhall require an inveſtigation.

ART. LXXII.

When it is ſaid (Art. 79 of the Church Orders) that miniſters guilty of atrocious crimes ſhall be ſuſpended from the exerciſe of their office by the conſiſtory, until theyare tried by the claſſis, it is only intended, that in certain public and notorious offences, which would render the appearance of a miniſter in the pulpit, in ſuch a ſituation, highly offenſive; it ſhall be the duty of the conſiſtory, in order to prevent ſcandal, to ſhut the door againſt ſuch criminal, and refer him to be tried by the claſſis, as ſoon as poſſible. The proceedings of the conſiſtory in ſuch caſes, is at their peril, and is not to be conſidered as a trial, but only a prudent interference, and binding over the perſon accuſed, to the judgment of his peers.

ART. LXXIII.

The forms and proceedings in the reſpective judicatories ſhall always be, as far as poſſible, agreeable to eſtabliſhed precedents and uſages. In caſes which appear to be new and difficult it is recommended to the lower judicatories to refer their difficulties to the higher, for direction; and to the higher, as well as to the lower to proceed with peculiar deliberation, and always agreeable to the word of God, and the ordinances and conſtitution of the reformed Dutch Church.

Reſpecting theſe explanatory articles, the general Synod declare that they contain the principal out-lines of the practice of their church; agreeably to which the eccleſiaſtical ordinances of the national Synod, held at Dordrecht, in the years, 1618, and 1619, and which were ſolemnly and formally recogniſed and adopted, at the convention, held at New-York, in the year 1771, are proceeded upon, and executed. And the general Synod further declare, that theſe articles are to be conſidered as ſubjected to ſuch additional explanations and alterations as ſhall be found neceſſary to throw light upon any article of the church orders of the Synod of Dordrecht aforeſaid, or be judged proper to remove any doubts or difficulties. With this expreſs proviſion, however, that no alterations, or explanations ſhall ever be made, but by previous recommendations from the general Synod to the reſpective claſſes, and the conſent of a majority of the ſame to ſuch propoſed alterations, or explanations, together with the final determination and reſolution of the general Synod for the time being.

The preceding Explanatory Articles were ratified in the General Synod, held at New-York, the 10th day of October, 1792, and were Signed,

SOLOMON FRÆLIGH, Præſes,
JOHN BASSETT, Scriba,
PETER STRIKER, Scriba.